

THE  
CATECHISME  
OR MANER TO TEACHE  
CHILDREN THE  
STANDARD RELIGION

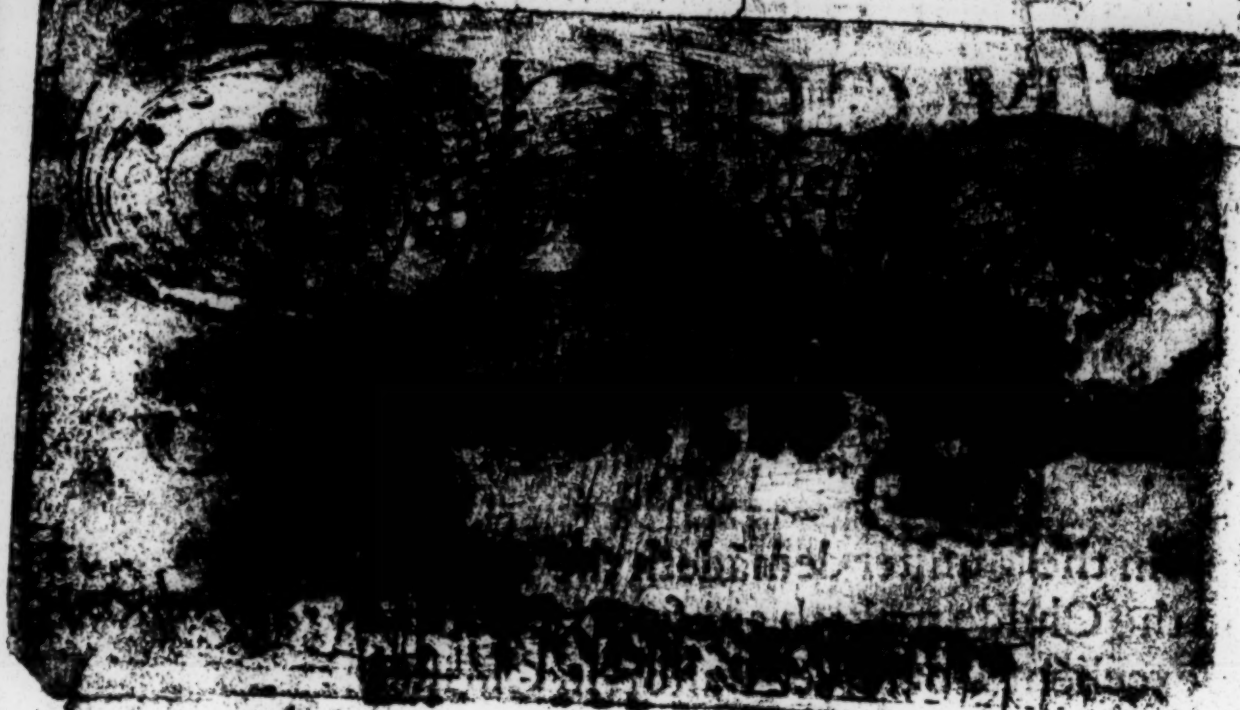
Wherein the Minister demandeth the  
and the Childe maketh answer made by  
the excellent Doctor & Pastor in Christes  
Church I O H N CALVIN.

E P H E S. 2.

The doctrine of the Apostils and Prophets  
is the foundation of Christes Church.



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ther Bow. M. D. LXXVIII.  
CVM PRIVILEGIO.



Call

of the ... and ...  
...



...



# OF THE ARTICLES OF THE FAITH.

## THE MINISTER.



H A T is the principal and chief end of mans life.

## THE CHILDE.

To knowe God.

Mi. What moueth thee to say so?

Ch. Because he hath created vs, and placed vs in this world to set forth his glorie in vs. And it is good reason that we employ our whole lyfe to his glorie, seing he is the beginning and founteine thereof.

Wherunto man was created & made.

M. What is then the chief felicitie of man?

The greatest felicitie that man can achieve.

C. Euen the self same, I meane to knowe God, and to haue his glorie shewed forth in vs.

M. Why doest thou call this, mans chief felicitie?

A. ij.

C. Be-

## THE ARTICLES

**C.** Because that without it our condition or state were more miserable then the state of brute beastes.

**M.** Hereby then we may euidently that there can no suche miserie come vnto man, as not to liue in the knowledge of God.

**C.** That is most certeine.

The true knowledge of God.

**M.** But what is the true and right knowledge of God?

**C.** VVhen a man so knoweth God that he giueth him due honour.

**M.** VVhiche is the waye to honour God a right?

The right maner to worship God standeth in foure pointes.

**C.** It is to put our whole trust & confidence in him: to studie to please him in obeying his will: to call vpon him in our necessiteis, seeking our saluation and all good things at his hand, & finally to acknowledge bothe with heart & mouth that he is the liuelie fountaine of all goodnes.

II.  
Soday.

**M.** VVel then, to the end that these things may be discussed in order



OF THE FAITH.

& declared more at large, which is the first point?

The first  
point of ho-  
norig God

C. To put our whole confidence in God.

M. How may that be?

C. VVhē we haue an assured know-  
ledge that he is almightie, & per-  
fectly good.

M. And is that sufficient?

C. No.

M. Shewe the reason.

C. For there is no worthines in vs,  
why God shuld ether shewe his  
power to helpe vs, or vse his mer-  
cifull goodnes to saue vs.

M. VVhat is then further required?

C. That euery one of vs be fully as-  
sured in his conscience, that he is  
beloued of God, and that he will  
be bothe his Father and Sauour.

M. How shal we be assured hereof?

C. By his owne word, wherein he vt-  
tered vnto vs his mercy in Christ,  
& assureth vs of his loue towards vs

M. Then the very grounde to haue

A. iij.

sure

## THE ARTICLES.

The foun-  
dation of  
our Faith.

sure confidēce in God, is to know  
him in our Sauour Christ?

C. Yea truely.

M. Then briefly, what is the effect  
of this knowledge of God in  
Christ?

C. It is conteined in the confession  
of the Faith, vsed of all Christians,  
whiche is communely called the  
Crede of the apostils: bothe be-  
cause it is a briefe gathering of the  
articles of that Faith, whiche hath  
bene alwayes cōtinued in Christs  
Church, and also because it was ta-  
ken out of the pure doctrine of the  
Apostils.

M. Rehearse the same.

The Crede  
of the Apo-  
stils.

C. I beleue in God the Father al-  
mightie, maker of heauē & earth.  
And in Iesus Christ his onely  
Sōne our Lord: who was co-  
ceined by the holy Ghost, borne  
of the virgine Marie: Suffered  
vnder Pontius Pilate, was cru-  
cified, dead, buried, & descended  
into



into hel: he rose againe the third  
day from death: he ascended in-  
to heauen, & sitteth at the right  
hand of God the Father almighty:  
from thence he will come to  
iudge the quicke and the dead.

I beleue in the holy Ghost: The  
holy Church vniuersal, the comu-  
nion of Saints: the forgiveness  
of sinnes: The rising againe of  
bodies, and life euerlasting

M. To the intent that this confessiō  
maye be more planelie declared,  
into how many partes shal we di-  
uide it?

C. Into foure principall partes.

M. VVhat be they?

C. The first concerneth God the Fa-  
ther. The second is of his Sonne  
Iesus Christ, wherein briefly also  
the whole historic of our redemp-  
tion is rehearsed. The third is, tou-  
ching the holy Ghost. The fourth  
cōcerneth the Church, and Gods  
gifts vnto the same.

A. iiii.

M. Se-

III.  
Soday.

The Chri-  
stian Faith,  
standeth  
in foure  
pointes.

## \* THE ARTICLES.

**M.** Seig there is but one God, what moueth the to make rehearſal of the Father, the Sonne, & the holy Ghost, as if there were three?

As concerning the  
Trinitie.

**C.** Because that in the substance or nature of God we haue to consider the Father as the founteine, beginning & original cause of all things. the secondly his Sonne, who is his euerlasting wisdom, and thirdly the holy Ghost, who is his vertue and power, spread vpon all creatures, and yet neuertheles remaineth alwaies wholly in himself.

**M.** This is then thy meaning, that there is no incōueniēce at all to understand seuerally these three persons in the Godhead, who notwithstanding is one & not thereby diuided?

**C.** It is euen so.

**M.** Make rehearſall now of the first parte of the Crede.

The first  
parte of  
the belief.

**C.** I beleue in God the father almighty maker of heauen & earth.

**M.** Wherefore dost thou call him Father?



Father?

C. I call him so, hauing respect to Iesus Christ, who is the euerlasting word, begotten of God before all worlds, who being afterwards openly shewed vnto the world, was euidently declared to be his Sone.

The Father

Now seing God is oure Sauour Christs Father, it followeth necessarily, that he is also our Father.

M. What menest thou by that, thou callest him **almightie**?

What is ment by this worde Almightye.

C. I meane not onely that he hath a power which he doeth not exercise, but also that al creatures be in his hand & vnder his gouernance: that he disposeth al things by his puidence: that he ruleth the world as it pleaseth him, & guideth all things after his own good pleasure.

M. So then by thy saying the power of God is not ydle, but continually exercised, so that nothing is done but by him and by his ordinance?

The power of God is not ydle.

C. That is moste true.

A. v.

M. where-

**IIII.** M. VVherefore is that clause added  
**Soday. Maker of heauen and earth?**

Pfalm. 104.  
 Rom. 1.

C. Because he hath made him selfe  
 knowen vnto vs by his workes, it  
 is necessary for vs to seke him out  
 in them. For our capacitie is not  
 able to comprehend his diuine sub-  
 stance: therefore he hath made the  
 world as a glasse, wherein we may  
 behold him, in suche sorte as it is  
 expedient for vs to knowe him.

Heb. 11.  
 A glasse  
 wherein we  
 may see god

M. Doest thou not comprehend all  
 creatures in these two wordes **hea-**  
**uen and earth?**

C. Yes verely: and they maye right  
 wel be contained vnder these two  
 wordes, seing that all things be ei-  
 ther heauenly or earthly.

M. And why callest thou God one-  
 ly **Creator**, seing that to order  
 things & to cōserue them alwayes  
 in their state, is a thīg of much mo-  
 re importance, thē to haue for one  
 time created them?

C. By this worde **Creator** it is not  
 onely



onely ment that God did once create them, hauing no further regard to them afterwardes: but we ought to vnderstande that as the worlde was made of him in the beginning, euen so now he doeth cōserue the same, so that heauen & earth, with the rest of the creatures colde not continue in their estate, if his power did not preferue them. Moreover, seing in this maner he doeth mainteine all things, holding them as it were in his hād, it must nedes followe, that he hath the rule and gouernāce of all. Wherefore in that that he is Creator of heauen and earth, it is he that by his goodnes, power and wisedome doth gouerne the whole order of nature.

It is he that sendeth raine & drou-ght, haile, tēpest and faire wether, fertilitie and barrennes, dearth and plentie, health, and sicknes, and to be shorte, he hath al things at commandement, to do him seruice at  
his

Cōcerning  
the prouidence of  
God.

13 THE ARTICLES.

his owne good pleasure.

Cōcerning  
the deuils.

M. VVhat sayest thou as touching  
the deuils and wicked persones:  
be they also subiect to him?

C. Albeit that God doth not guide  
them with his holy Spirit, yet he  
doeth bridill them in suche sorte,  
that they be not abill to stirre or  
moue without his permission and  
appointement: yea, & moreouer  
he doth compel them to execute  
his wil, although it be against their  
intent and purpose.

M. To what purpose doeth it serue  
thee to knowe this?

C. The knowledge hereof doth wo  
derfully cōfort vs. For we might  
thinke oure selues in a miserabill  
cace, if the deuils & y wicked had  
power to do any thing contrary to  
Gods wil. And moreouer we col  
de neuer be quiet in our conscien  
ces, if we shulde thinke oure selues  
to be in their dāger. But forsomuch  
as we know y God bridilleth them

The deuill  
hath no po  
wer but of  
God.

fast



fast, and chaineth them, as it were in a prison, in such wise that they can do nothing, but as he permit-  
teth, we haue iuste occasioun, not onely to be quiet in minde, but also to receiue moste cōfortabil ioy, since God hath promised to be our protectour & defendour.

M. Go to thē: let vs come to the second parte of our belief.

C. And in Iesus Christ his onely Sonne our Lord.

M. VVhat is the effect of this part?

C. It is to acknowledge the Sōne of God to be our Sauour: & to vnderstand the meane whereby he hath redemed vs from death, and purchassed lyfe vnto vs.

M. VVhat signifieth this word I E-  
S V S, by which thou namest him?

C. It is as muche to say as Sauour: & this name was giuē vnto him by the Angel at Gods cōmandemēt.

M. What is that of more estimaciō  
then if that name had bene giuen  
vnto

V

Sōday.

The second  
part of the  
belief.

I E S V S.

Matth. i.

vnto him by men?

C. yea, a great deale: for since God and  
pleasure was that he shoulde be so wa  
named, he must nedes be our Sa. M.  
uiour in dede.

M. What signifieth then this word C.  
**Christ?**

Christ.

C. This word **Christ** dothe expresse Sp  
more effectually his office, & doth rig  
vs to wit, that he was anointed of M.  
the father, King, Priest & Prophet C. I.

M. Howe hast thou the knowledge se  
hereof?

C. By the Scripture whiche doeth pa  
reache vs that anoynting did serue ri  
for these three offices, the whiche hi  
be also attributed vnto him in ma M.  
ny places of the same. E.

M. But what maner of oyle was it, to  
wherewith he was anoynted? d

C. It was no suche materiall oyle, as re  
we vse, & as did serue in old time. n  
to the ordeining of Kings, Priests, M.  
& Prophetes, but a farre more ex- to  
cellēt oyle, euē the grace of Gods C.  
holy



## OF THE FAITH.

holy Spirit, whereof the outward  
anointing in the olde Testament  
was a figure.

Q. What maner of Kingdome is  
that, whereof thou speakest?

A. It is Spirituall, and doth consist  
in Gods worde, and in his holy  
Spirit, wherein is contained both  
righteousnes and lyfe euerlasting.

Q. And what is his Priesthoode?

A. It is ane office & auctoritie to pre-  
sent him self before God to obtai-  
ne grace and fauour for vs, and to  
pacifie his Fathers wrath by offe-  
ring ane acceptabill sacrifice vnto  
him.

Q. Why callest thou hi a Prophet?

A. Because that he came downe in-  
to the worlde as a chief ambassa-  
dour of God his Father, to decla-  
re at large his Fathers will, & to fi-  
nish al reuelations & Prophecies.

Q. Commeth there any profite vn-  
to the by those names and digni-  
ties of Christ?

The King-  
dome of  
Christ.

The Priest-  
hood of  
Christ  
Heb. 7. 8. 9.  
10. 13.

Wherein  
Christ was  
a Prophet.  
Isa. 7.  
Heb. 1.

VI.  
Soddy

C. Yea

Iohan. r.

C. Zea they altogether belōg to our comfort: for Christ did receiue these of his Father, to make vs partakers thereof, whereby we might euery one receiue of his fulnes.

M. Declare this thing vnto me more at large.

Ephes. 4.

C. He receiued the holy Ghost full perfectiō, with al the gifts of the same, to bestowe them on vs, and to distribute them vnto euery one of vs, in the measure and quantitie that God knoweth to be most expedite, and so by this meanes we may draw out of him, as out of a founteine al the spirituall giftes that we haue.

Christ is the founteine of all goodnes.

To what vse the kingdom of Christ serueth vs.

M. To what vse doth the Kingdom of Christ serue vs.

C. To set vs in libertie of cōscience to liue godly and holily, that we being enriched with his Spirituall treasures, and armed with his power, may be abill to ouercome the deuil, sinne, flesh and the world.

which



which be pernicious enemies vn-  
to our soules.

M. What profite haue we of his  
Priesthoode?

C. First, by this meanes he is oure  
Mediatour to bring vs into the fa-  
uour of God his Father: & againe  
hereby we haue a free entrie to  
come in & shewe our selues bolde-  
ly before God, and to offer vp our  
selues, with all that belongeth vn-  
to vs for a Sacrifice. And in this  
point we are fellowes, after a sorte  
of his Priesthoode.

M. The vtilitie of his office, in that  
he is a Prophet, is yet behinde.

C. Since our Lord Iesus hath recei-  
ued this office to become the ma-  
ster and teacher of his flocke, the  
end of this dignitie is, to bring vs  
to the right knowledge of the Fa-  
ther and of his trueth, so that we  
might become Gods householde  
scholers, and of his familie.

M. This is it then that a man maye

B. j.

briefly

The profite  
of Christes  
Priesthoode  
Heb. 7. 8.  
10. 13.  
Rom. 1.

Wherefore  
Christ was  
a Prophet.

## THE ARTICLES

briefly gather of thy wordes, that  
this name **Christ** dothe include  
three sundry offices, the which  
God hath giuen vnto his Sonne  
to the intent to bestow the fruit  
& profit of the same vpon his elect.

**C.** It is very true.

**VII. Sunday.** **M.** By what reason callest thou **Christ**  
the onely Sonne of God, since God

**Christ the  
onely Sonne  
of God.**

**Iohan. 1.**

**Ephes. 1.**

**Heb. 1.**

doth name all vs also his Children.  
**C.** As touching that, that we are gods  
children, we are not so of nature  
but onely by his Fatherly adop-  
tion, & by grace, in that God doth  
accept vs for his Children: now  
our Lord **Iesus** being begotten  
of the substance of his Father, & be-  
ing of the selfe same nature, may  
iustly be called Gods onely Son  
ne, for that there is none other  
that is so by nature.

**M.** This is then thy meaning, that  
this honour pertaineth peculiarly  
to him alone, as to whome it be-  
geth by nature, the which no

with



## OF THE FAITH.

withstanding he hath by free gift  
of his goodnes communicated vn  
to vs, in that we are his members.  
It is euen so: and therefore in re  
spect of that his communicatig w  
vs, the Scripture calleth Christ in  
another place, the first borne a  
mong many brethren.

Rom. 8.  
Coloss. 1.

Q. why callest thou him **our Lord?**

A. Because he is appointed of the fa  
ther to haue lordship ouer vs, and  
to rule in heauen and earth, & to  
be the head of men and Angels.

Q. What is the meanig of that that  
foloweth?

A. It declareth after what sorte the  
Sone of God was anointed of his  
Father to become oure Sauiour:  
that is to say, he took vpo him our  
flesh, and therein fulfilled all thin  
ges necessary for our redemptiō, ac  
cordig as they be here rehearsed.

The anoin  
ting of  
Christ.

Q. What meanest thou by these two  
clauses, **Conceiued by the holy Ghost,**  
**borne of the Virgine Marie?**

B. ij.

C. That

Christe be-  
came very  
man.

Pfalm. 126.

Matth.

Luk. 2

16

## THE ARTICLES

**C.** That he was facioned in the  
gins wombe, taking very substance  
& manhood of her, that he might  
thereby become the feede of  
Iud, as the Prophetes had be-  
signified: and yet notwithstanding  
all this was wrought by the secrete  
and merueilous power of the holy  
Ghospite, without the company  
of any man.

**M.** VVas it then nedeful that he  
shoulde take vpon him our veray flesh

Rom. 5.

1. Tim. 2.

Heb. 4.

**C.** Yea verily: for it was conuenient  
that mans disobedience against God  
shoulde be purged in the nature of  
man. And moreover if Christ  
had not bene partaker of oure nature  
he had not bene a meete Mediator  
to make vs at one with God  
Father.

**M.** Then this is thy saying, that it  
was shewed that Christ shoulde be-  
come very man to the ende he might  
execute the office of a Sauour, and  
for our persone.

**C.**



Ye auerely: for we must borowe  
of him all that which is lacking in  
our selues: for this oure defaute  
colde not otherwise be remedied.

But for what cause was this thing  
wrought by Gods holy Spirite, and  
not rather by the company of man  
according to the order of nature?

Because the seede of man is of it  
self altogether corrupted w<sup>th</sup> sinne,  
it behoued that this conception  
of Christe shulde be wrought by  
the power of the holy Ghoste,  
whereby oure Sauour might be  
preserued from all corruption of  
sinne, and replenished with all ma-  
ner of holines.

So then by these sayings it is eui-  
dently declared vnto vs, that he  
whiche shuld purifie and clense o-  
ther fro filth or sinne, must be him-  
self free from all spottedes thereof,  
and euen from his mothers wo-  
be dedicated vnto God in pur-  
ces of nature, so that he maye

Christ hath  
performed  
that which  
laked in vs.

Christ was  
conceiued  
by the Spi-  
rit of God.

THE ARTICLES

not be gilty of that corruption  
wherewith the whole stocke  
man is infected.

C. I meane so,

VIII.  
Soday.

M. VVherefore speakest thou of  
death immediatly after his birth  
and leauest out the whole histo  
of his lyfe?

C. Because there is nothing men  
ned or spokē of in our Crede,  
that which peculiarly belongs  
to the substance of our redēpti

M. Why is it not said planely in o  
worde that he dyed, without  
ny speiking of Pontius Pilate,  
whose iudgement he suffred?

C. This was not onely to make t  
historie of Christs passion to ha  
more euident assurance, but al  
to declare vnto vs, that he was  
demned to death by a iudge.

M. How so?

C. He dyed to suffer the paine th  
was due vnto vs, that we mig  
be thereby deliuered fro the fa

No



Now forsomuche as we were gilty before Gods iudgement as wicked misdoers, Christ to take vpon him our persone, vouchsafed to shewe him selfe before an earthly iudge, and to be condempned by his mouth, that thereby we might be cleared before the iudgement seate of God.

Christ was  
condemned  
to cleare vs

M. Notwithstanding Pylate doeth pronounce him innocēt, and so by that he doeth not condemne him as worthie of death.

Matth. 27.  
Luk. 23. 4

C. Pilate did bothe the one and the other. first he was pronounced innocent and iust by the iudges own mouth, to signifie that he suffered not for his owne desert, but for oure trespasses: and yet withall, the same iudge did giue solēpnely the sentence of death against him, to testifie and expresse that he is oure true pledge and raunsone, as he who also hath taken vnto him oure condemnation, to delyuer

Christ was  
condemned  
for vs.

Christ was  
oure raun-  
sone.

B. iij.

vs from

# THE ARTICLES.

vs from the same.

**M.** That is wel said: for if he had bene a sinner in dede he had not bene mete to haue suffered death for the offenses of other: and notwithstanding to the end that we might be clearly quit by his condemnation, it was necessary that he shoulde be counted as among the wicked.

**C.** So I meane.

**M.** VVhere thou saist, Christ suffered on the Crosse, was that kinde of death of more importance, then if he had bene otherwise put to death?

**C.** Yea verely: and touching that matter, saint Paul saith that he was hanged on a tree, to the intent he might take vpon him our curse, and so discharge vs: for that kinde of death was accursed of God.

**M.** VVhat is it not a great reproche and dishonour vnto our Lorde Iesus, to say that he was accursed,

and

Isaie. 53.

IX.

**Soday.**

Christ took vpon him self the curse due vnto vs, that we might be free.

Galat. 3.

Deut. 21.



and that before God?

C. No not a whit : for he through his almighty power, by taking the curse from vs vnto him selfe, did in suche sorte make it voide and of none effect, that he him selfe neuer theles continued still so blessed, that he was abill to fulfill vs also w<sup>th</sup> his blessings.

M. Declare that that followeth.

C. In so muche as death was a punishment appointed vnto man for sinne, therefore our Sauour Christ did suffer death, and by suffering, ouercame it. And to the intent also to make it the more certeinly known vnto vs, that his death was not counterfait, it pleased him also to be buried after the commune manner of men.

Christ euē  
in suffering  
death vained  
death.

M. But it appeared not that any profit cometh to vs by this that Christ hath wonne the victorie of death seing that we notwithstanding cease not to dye.

B. v.

C. That

The death  
of the faith  
full is a ri-  
ght passage  
to life euer  
lasting.

**C.** That doeth not hinder: for the death of the faithfull is nowc nothing els, but a readie passage to a better life.

**M.** It followeth then necessarily hercof, that we ought in no wise to be affraid of death, as thought it were a dredeful thing, but rather it behoueth vs willingly to walke the trace of our head & captaine Iesus Christ, who as he perished not by death, so wil he not suffer vs to perishe thereby.

**C.** It is euen so.

**X.**

**Soday.**

The vnder  
standing of  
this Christ  
wet downe  
into hel.

Act. 2.

**M.** What is the sence of that clause,  
**He Descended into hel?**

**C.** That Christ did not onely suffer naturall death, whiche is a separation of the soule from the bodie but also that his soule was in wonderfull distres, induring grieuous tormets, which sainte Peter calleth the sorrowes of death.

**M.** For what consideration susteined he those paines, and in what sorte

**C.** Becau-



**C.** Because he presented him selfe before the iudgement seat of God to satisfie for sinnes, it was necessary that he shulde feele this horribill torment of conscience, as if God had vtterly forsake him, yea, as thogh God had bene his extreme ennemy, & beig i this extremitie he cryed to his father My God, my God, why hast thou forsaken me?

Matth. 27.  
Marc. 15.

**M.** Why was God then angrie with him?

**C.** Nay, howbeit it was mete that God shuld punish hi in such sort, to performe the words of Isai, that he was beaten with the hande of his father for our sinnes, & that he was wounded for our trasgressions.

Isae. 53.  
1. Pet. 2.

**M.** But how colde it be that he was in such dreadful anguish, as thogh God had vtterly forsaken him, seeing he was God him selfe?

**C.** VVe muste vnderstande, that he was in such distres only as touchig his humanitie. And to the intent that

that he might fele these pangs in his manhoode, his Godhead did in the meane time for a littil space kepe it selfe close, that is to say, it did not shew the might thereof.

M. But how cold this be, that Christ who is the Saluaciō of the world, cold be vnder suche cōdēnation,

C. He was not so vnder it, that he shulde continue in the same: for he hath in such wise felt these terrours whiche we haue spoken of, that he was not ouercome of the same, but hath rather thereby made battel against the power of hel to breake and distroy it.

The difference betweene the anguish of Christs spirit, and the consciences of the wicked,

M. Hereby then we se the differēce betwene that grief of mynd, whiche Christ did suffer, & y<sup>e</sup> whiche the impenitent sinners do abide, whome God doeth punish in his terribill wrath: for that very paine which Christe susteined for a tyme, the wicked must indure cōtinually: & that which was vn



to Christ but a pricke, is vnto the wicked in stead of a glaue to wound them to death.

**C.** Trueth it is : for oure Sauour Christ euen in the middes of his torméts, did not cease to put a full trust euermore in God his Father but the dāned sinners to dispaire: yea they despite God, in so much that they blaspheme his Maiestie.

**M.** May we now gather by this what profite commeth to the faithfull by the death of Iesus Christ?

**XI.**  
**Soday.**

**C.** Yea very wel: and first of all, we see that it is a sacrifice wherewith he hath fully satisfied his Fathers iudgemēt in our behalfe: & there by also he hath appeased Gods wrath, & hath brought vs into his fauour againe: secondly that his blood is a washing of oure soules from all maner of spottes: & finally that he hath so cleane wiped away our sinnes through his death that God wil neuer hereafter haue remem-

The profite and vertue of Christs death standeth i thre pointes.

remembrance of them, so that the obligation which was against vs, is now cancelled & made voide.

M. Haue we none other profit of his death?

C. Yes verely . that is, if we be true members of Christ, oure olde man is crucified, and our flesh is mortified, to the end that none euill luste do hereafter beare rule in vs.

M. Expounde the article folowing.

1. Pet. 3.

C. He rose the third day frō death to lyfe, wherein he shewed that he had gotten the victorie of death & sinne. For through his resurrection he swallowed vp death, he broke asunder the chaines of the deuil, & finally he destroyed all his power.

The benefite and vertue of Christes resurrection standeth i thre pointes.

Rom. 4. 6.

1. Cor. 15.

M. Tell me how many wayes this resurrection of Christ doth profit vs,

C. Thre maner of wayes. The first, that we haue fully obtained to be righteous thereby: secondly, it is a sure gage of oure immortalitie: thirdly, that if we be indeedly partakers



partakers of his resurrection, we rise now in this present worlde into a new kinde of lyfe, whereby we serue God onely, and lead oure lyues agreeabill to his will.

M. Let vs ga forward to the rest.

C. He ascended vp into heauen.

M. VVent Christ vp into heauen in such sorte that he is no longer in the earth?

C. Yea: for when he had performed wholly all things that were enioyned him by the commandement of his Father, and hath accomplished all that was necessary for oure saluation, it was not nedefull that he shulde remaine any longer in this worlde.

M. VVhat profite haue we by his as-

C. VVe receiue doubill profit thereby: for since that our Sauour Christ is entred into heauen in our name, euen in like maner as he came downe from thence for our sakes, he hath

XII.  
Soday.

Christ ascended into heauen.

The profite of Christs ascension standeth in two points

hath thereby made an open way  
into the same place for vs, giuing  
withal an assured knowledge, that  
the gait of heauen is now open  
to receiue vs, which was before shut  
through our finnes. The second  
profite is, that he appeareth in the  
sight of God the Father to make  
intercession for vs, and to be our  
aduocate to make answer for vs.

Rom. 8.

Heb. 7.

1. Iohan. 2.

M. But is our Sauour Christ so ad-  
ded into heauen, that he is  
more here with vs?

Matth. 28.

C. No not so: for he him self pro-  
fesseth contrarie: that is that he  
be present with vs vnto the wo-  
rldes end.

M. Is it ment of his bodely presence  
that he maketh promes so to con-  
tinue with vs?

Luk. 24.

Act. 1.

C. No verely: for it is an other mat-  
ter to speake of his bodie which  
was taken vp into heauen, and of  
his power which is spred abroad  
throughout the whole worlde.

M.D.



M. Declare the meaning of this sentence, **He sitteth at the right hād of God the Father.**

C. The vnderstāding of that is, that he hath receiued into his handes the gouernance of heauen & earth whereby he is king & ruler oueral

Match. 28.

M. What signifieth this worde right hād, & the sitting at the right hād?

C. It is a similitude, or a maner of speache borrowed of earthly Princes, whiche are wonte to place on their right side suche as they substitute next vnder them, to rule in their Name.

To sit at the right hand of God.

M. Then thou meanest nothing els thereby, but that whiche S. Paul speaketh that he was appointed head of the Church, set in auctoritie aboue all powers, and that he hath receiued a name or dignitie passing all other.

Ephes. 1.

Philip. 2.

C. Euen so it is.

M. Go forward to the residue.

XIII.

C. **Frō these he wil come to iudge the**  
C. j.

Sone Day.

14 THE ARTICLES

the quick and the Dead, that is to say, he will come downe frō heauen, & shewe him self visibly once againe in iudgement, as he was sene to ascend.

M. Seing the iudgemēt of God shal be in the end of the worlde, how may that be whiche thou sayest, Some shalbe aliue and other fōe shalbe dead, since it is a thing appointed vnto al mē, to die once?

C. Saint Paul maketh answer to this question him self, saying that they whiche at that tyme shalbe left aliue, shalbe suddenly chāged, to the end that their corruptibil nature beig abolished, they may be clothed with incorruption.

M. Thy meaning is then, that this change shalbe vnto them in stead of a death, in somuch as it shal abolish their former nature, & make them rise againe in a newe state.

C. Trueth it is.

M. Do we receiue any comfort by this

Act. 3.

1. Cor. 15.

Heb. 10.

1. Thes. 4.

Act. 1.

Heb. 9.

1. Cor. 15.

1. Thes. 4.



this that our Sauour Crist will come once to iudge the worlde:

Hebr. 9.

C. Yea verely and that great: for we are taught certeinly, that his coming at that tyme, shalbe onely for our saluatioun.

M. Then there is no cause, why we shuld be afraid of the day of iudgement, or that we shuld trembil therefore.

C. No truely: forsomuch as we shall appeare before none other iudge but hi, who is our aduocat & hath takē vpō him to defēd our cause.

Crist  
shal iudge  
vs, & an-  
swer for vs  
XIII.

M. Let vs now come to y third part.

Son-  
Day.

C. That concerneth our faith in the holy Gost.

(ue vs?

The third  
parte of  
the Cre-  
de.

M. And to what purpose doth it ser-

C. It doeth vs to vnderstād, that euē as God hath redemed vs & saued vs in Iesus Christ, euen so it pleased him to make vs partakers of his redēption & saluaciō throgħ his holy Spirit.

Of the ho-  
ly Ghost &  
his gistes.

M. How so?

C. ij.

C. In

## THE ARTICLES

C. In like maner as y<sup>e</sup> blood of Christ is the onely purgation of our soules: euen so the holy Ghost muste sprinkill our consciences with the same to make them cleane.

M. This nedeth a more euident declaration.

C. It is to say, that the Spirit of God dwelling in our hearts, doth make vs fele the vertue of our Lorde Iesus: for it is he that doth open the eyes of our heart to beholde Christes benefites towards vs: he doth seale them in our hartes: and this Spirite doth also regenerate vs, & make vs newe creatures, in suche sort that by his meanes we receiue al those giftes & benefites, whiche be offred vnto vs in Christ our Sauiour.

M. What foloweth now next?

C. The fourthe parte of our belief, where it is said, **I beleue y<sup>e</sup> there is ane holy vniuersall Church.**

M. What is the Church Vniuersall?

C. It

1. Pet.  
1. Ioh. 1.  
Psal. 51.

Rom. 8.

Ephe. 1.

XV.  
Son.  
Day.  
The  
fourth  
parte,



**C.** It is the bodye and felowship of them that beleue, whome God hath ordeined & chose vnto life euerlasting.

which is of the church. What the church is.

**M.** Is it necessary that we beleue this article?

**C.** Yea, vnles we mynd to mak Christes death of none effect, & make all those things to no purpose w we haue rehearsed already: for al Christes doinges proue there is a Church.

**M.** This is then thy saying, that all which hitherto hath bene declared, doth touche the cause, and ground of our saluatiō, insomuch as God hath receiued vs into his fauour by the meane of our Sauiour Iesus Christ, & hath stablised this grace in vs through his holy Spirit; but now the effect that cometh of al this, is declared vnto vs, to giue the more euident assurance thereof.

For what purpose Christ suffered death.

**C.** It is euen so.

## THE ARTICLES

**M.** What meanest thou by calling church holy?

**C.** I cal the churche holy in this fese because that those whome God hath chosen, he iustifieth and reformeth vnto holynes and innocencie of life to make his glorie to shine in them: and also our Saviour Christe hath sanctified his church, which he redeemed, to the end it might be glorious & without spot.

Rom. 8.  
Ephes. 1.

Ephes. 5.

The meaning of  
this worde  
Catholicke

1. Cor. 12.  
Ephes. 4.

**M.** What meaneth this worde, Catholicke or vniuersall?

**C.** It serueth to put vs in remembrance that as there is but one head of faithful, euē so it behoueth them to be knit together in one bodie, so that there be not diuers Churches but one church onely, dispersed through out the whole world.

The communion of the  
faithfull.

**M.** Declare as touching the communion of Saintes.

**C.** That clause is put to for a more plaine declaration of the vnitie of the



OF THE FAITH.

59

the members of Christs Church.  
Moreouer it doth vs to vnderstād  
that all the benefites that Christe  
hath giuen to his Church, belōg  
to the profite and saluatiō of eue-  
ry faithful persone, forlomuch as  
they haue al a cōmunitie together.

M. But is this holynes of the church  
now alreddy perfect?

C. No verely: for it is in cōtinual bat-  
tel so long as it is in this worlde,  
and laboreth alway vnder imper-  
fection and infirmiteis, which shal  
neuer be cleane taken away, vntill  
it be altogether coupled to her  
head Christ, by whome it is per-  
fectly sanctified.

M. Is their none other way to know  
this Church, but by faith?

C. Yes verely: there is a Church  
which may be sene to the eye, for  
somuch as God hath giuē sure to-  
kens, by the which we may know  
the same: but here in this place  
mencion is made properly of that

C. iij.

Church

XVI.  
Son-  
day.

Ephes. 5.

## THE ARTICLES

Church which he hath chosen by his secret election to euerlasting life: the which can not be perfectly discerned by our senses.

M. What is there more? (res.)

C. I beleue the remission of our sin

M. What is the proper signification of this worde Remission.

C. That God doth frely forgiue all the sinnes of thē which beleue in him, in such sorte, that they shal neuer be called to any account, to receiue any punishment therefore.

M. It is easie then to be gathered of this, that we do not merite by our owne satisfaction, that God shulde pardone our sinnes.

C. Ye say true: for our Sauour Christ hath made satisfaction by sustaining the paine due vnto the same: for we of oure parte be not abill to make any recompense to God, but of his mere liberalitie we obtaine this benefite frely.

M. Wherefore dost thou make mention

Tou-  
ching the  
forgiuenes  
of sinnes.



cion of remissio of finnes, immediately after that thou hast spoken of the Church?

C. Because that no man can receiue forgiuenes of his finnes, vnles he be ioyned in felowship of Gods people, and so cōtinue in the vni- tie of Christs body euē to y end like a true mēber of his church.

There is no remis- sion of finnes without the bodie of the church.

M. By this saying then, without the Church there is nothing but hel, death and damnacion.

Isai. 46.  
Ezek. 13.  
Joel. 2.  
Gen. 8.  
1. Pet. 3.

C. That is most certeine: for all such as do deuide them selues frō the bodie of Christ, to breake the vni- tie thereof by scētes, ar vtterly de- stitute of al hope to enioye euer- lasting life, whiles they kepe thē selues so deuided.

M. What foloweth more?

C. The rising againe of the bodie, and life euerlasting.

XVII.  
Sond-  
Day.

M. Wherto serueth this article in our belief?

Of our resurre- ction.

C. To teache that our felicitie confi-  
C. v. steth

steth not in any thing vpon earth,  
the w<sup>h</sup> knowledge maye serue vs  
for two necessary purposes. First,  
it serueth to teache vs to passe  
through this transitorie worlde,  
as through a strāge cōutrey, settig  
not by earthlie things. Secōdly it  
putteth vs in cōfort, that although  
as yet we do not fully enioye the  
frute of that grace, which our lord  
God hath frely giuen vs in Christ  
that yet we ought not to be discour-  
aged, but patientlie to waite for  
him vnto the time that he shall  
appeare. (surrectiō)

M. What shalbe the maner of our re-

C. All they whiche be dead before  
that tyme, shall then take their  
owne bodyes againe vnto them:  
howbeit they shalbe of another  
sorte: that is, they shalbe no more  
subiect to death or corruption: &  
yet notwithstanding they shalbe  
of the self same nature & substāce  
as before: and such as shall then

1. Cor. 15.



remaine alieue, God wil raise them vp merueilously & suddēly chāge their bodies, in the twinkeling of ane eye as we haue said before.

M. Shal not the wicked be aswel partakers of this resurrection, as the faithfull?

C. Yes verely: but they shalbe in cōdicion farre vnlike. for the faithfull shal rise againe to euerlasting ioye & saluacion, & the other to euerlasting, death, and damnacion.

Mat. 25.  
1. Iohan. 5.

M. Wherefore is there mencio made of life euerlasting, & not of hel?

C. Because the Crede is a brief sūme of our faith, conteining, in as few wordes as can be, that that belongeth peculiarly to comforte the consciences of Gods faithfull: therefore Gods benefites whiche he frely bestoweth vpō his people be rehearsed onely, without any mencion of the wicked, who are cleane shut out of his kingdome.

M. Since we haue the fundacion where

**XVIII.  
Sons  
Day.**

What a  
thing li-  
nely faith  
is.

44

**THE ARTICLES**

whereupon our faith is builded,  
we may wel gather hereof, what  
the right faith.

**C.** Yea verely that is to say, it is a su-  
re perswasion & a stedfast knowled-  
ge of Gods tender loue towards  
vs according as he hathe plainly  
vttered in his Gospel, that he wil-  
be both a Father, & a Sauour vn-  
to vs, through the meanes of Je-  
sus Christ.

**M.** Doeth faith stand in our power  
ether is it a free gift of God?

**C.** The Scripture teacheth vs, that it  
is a special gift of the holy Ghost  
and very experience doth also co-  
firme the same.

**M.** How so?

**C.** For the febilnes of our wittes is  
suche, that we can by no meanes  
atteine vnto the spiritual wisdom  
of God, the which is reueiled vnto  
vs by faith: & our hearts are natu-  
rally inclined to a certeine distrust  
or at least a vaine trust, eyther in  
our



our selues, or in other creatures: but what time Gods Spirit hath lightned our heartes, & made vs abill to vnderstand Gods wil, (the which thing we cā not atteine otherwise) then doth he arme vs also with a stedefast cōfidence in his goodnes sealing the promises of Saluacion in our hearts.

The holy Ghost doeth lighten our mindes.

**M.** What profit cōmeth to vs throgh this faith, when we haue it?

**C.** It doth iustifie vs before God, & maketh vs inheritours of euerlasting life.

This faith maketh vs sure of our righteousness.

**M.** Is not a man then iustified throgh good workes, if he liue holily, & in the obedience of Gods will?

**C.** If any mā were so perfect before God, he might worthely be called righteous: but for so much as we are all wretched sinners in the sight of God, we are driuē to seke elswhere for a worthines to make answer for vs to Gods iudgemēt.

**M.** But be all our workes so disproued

XIX.  
Son-  
Day.

All mans  
workes  
be damna-  
bil vntil  
they be re-  
generate  
through  
Gods spirit

Matth. 7.

ued that they can merite nothing  
atall for vs before God?

C. First, al suche workes as we do of  
ourselues, by our nature, are v  
terly corrupt: whereof it follow-  
eth necessarily, that they can not  
please God, but rather do pro-  
voke his wrath; and he condem-  
neth them euerie one.

M. This is then thy saying that vnto  
the tyme that God hath receiued  
vs to mercie, and regenerate vs by  
his Spirit, we can do nothing but  
fine: euē as an euill tre can bring  
forth no frute, but that that is euill.

C. Euen so it is: for although oure  
workes make a faire shewe to māns  
sight, yet they are wicked before  
God, so long as the heart is noght  
vnto the which God chiefly hath  
respect.

M. Hereby then thou doest con-  
clude, that it lyeth not in our pow-  
er to preuent God with our meri-  
tes, and so to prouoke him to loue

vs,



vs, but muche rather we thereby do stirre him to be more & more angrie against vs.

C. Yea surely & therefore I say, that without any consideration of our owne workes, he doth receiue vs into his fauour, of his bountiful mercy, through the merites of our Sauour Christe, accounting his righteousness to be ours, & for his sake imputeth not our fautes vnto vs. Tite. 3.

M. What meanest thou then, that a man is iustified by faith?

C. For as much as throgh beleuing, that is, receiuing with an assurance of the heart the promises of the Gospell, we enter into possession of this righteousness.

M. This is then thy meaning, that as God doeth offer righteousness vnto vs by his Gospell, so the onely way to receiue it, is faith.

C. So I meane.

M. Well, then after that God hath once receiued vs into his fauour

XX.  
Son-  
Day.

The goode  
workes  
which  
procede  
onely of  
faith.

be not the workes whiche we  
by the vertue of his Spirit, ac-  
tabil vnto him?

C. Yes verely because he doth of  
free goodnes so accept them,  
not because there worthines do  
deserue so to be esteemed.

M. How is it that they be not wo-  
thie of them selues to be accept-  
since they proccde of the holy  
Ghoste?

C. Because there is mixed some fil-  
through the infirmitie of the fle-  
whereby they are defiled.

M. By what meanes then. are th-  
made acceptabill vnto God?

C. By faith onely, whereby a man  
assured in his cōscience, that G-  
wil not streitly examine his wo-  
nor trye them by the sharpe rig-  
of his iustice: but that he wil h-  
the vnperfectnes and the vnclean-  
spottes that be in them, with  
purenes of our Saviour Christ,  
so accounte them as perfect.

M. M.

The way  
to do  
good.  
workes  
whiche  
please God



## OF THE FAITH.

M. May we say then that a Christian is iustified by his workes, after that God hath called him, or that he doeth merite through them Gods fauour to the procurment of life euerlasting?

Psal. 143.

C. No verely: but rather it is saide that no man liuing shal be iustified in Gods sight: and therefore we must praye, that he do not enter into iudgement with vs.

M. Thou meanest not hereby that the good dedes of the faithful are vnprofitabill.

C. I meane nothing lesse: for God promiseth to rewarde them largely bothe in this world and in the life to come: and yet this notwithstanding, those rewardes of God be not giuen for oure worthie desertes, but onelie because it pleaseth God of his goodnes to loue vs frely, and so to couer & forget our fautes, that he will neuer call them any more to remembrance.

D. j.

M. May

## THE ARTICLES

M. May we be iust without good workes?

C. That is not possibil: for to beleue in Christ is as muche to say as to receiue Christ in suche sort as he doth giue him self vnto vs now this is an euident thing, that Christ doth not onelie promise to delyuer vs from death, and to restore vnto vs the fauour of God his Father through the onely merits of his innocencie, but also he promisseth to make vs new creatures by his Spirit, to the end that we shuld lead aue holy conuersacion in all good workes, so that these must be ioyned together except we wolde diuide Christ from him selfe.

M. Then I se: that it is so farre from the office of faith to make men despisers of good dedes, that it is the verie rote, whence all good workes do spring.

A right  
faith is  
neuer  
idle.  
What it  
is to be-  
leue in  
Christ.

C. It is



## OF THE FAITH.

**C.** It is most certaine: and for this cause the doctrine of the Gospel doth consist in these two pointes faith and repentance. (tance?

The effect of the Gospel is faith and repentance.

**M.** What maner of thing is Repen-

X X I.

**C.** It is y<sup>e</sup> hatred of sinne, & luse of lu

Son

stice procedig of the fere of God

Day.

which bringeth vs to the forsakig

What repentance is

of our selues & to the mortifing

of our flesh, that we may gine our

selues to be gouerned by the Spi

rit, in the seruice of God.

**M.** This then was the seconde mē-

ber in the diuisiō, which we made

at the beginnig cōcerning a Chri

sten mans life.

**C.** Yea verely: and we haue said also

that the very right and alowabill

seruice of God doeth consist in o

beying his will.

Wherein the right seruing of God standeth.

**M.** Why so?

**C.** Because he wil not be serued af-

ter oure fantasie, bnt after his

owne pleasure.

D. ij.

M.

## THE COMMAND.

M. What rules hath he giue vnto vs to lead our lyfe by?

C. His Law.

M. What things doth it containe?

C. It is diuided into two parts, where of the first doeth containe foure commandements: the seacond cōteineth six, so that there be ten in the whole.

M. Who hath made this diuision thereof?

C. God him selfe: who also gaue it writtē in two tabils vnto Moses, saying that the whole was reduced into ten sentences.

M. What is the content of the first tabill?

C. It cōteneth the maner of the true worship of God. (tabill)

M. What is coteined in the second?

C. How we ought to behaue our selues towardes oure Neighbourres, and what ductie we owe vnto them.

M. Rehearse the first cōmandement.

C. Hear

The Law  
hath two  
partes.

Leu. 19.  
Deut. 6.

Exod 34.  
Deut. 10.

The effect  
of the first  
tabil.

The effect  
of the sea-  
cond tabil.



# THE COMMAND.

53

**C.** Hearken, & take hede Israell, **XXII.**

I am the Lord thy God, which **Son-**  
haue brought thee out of the land **Day.**  
of Egypt, from the house of bon-  
dage: thou shalt haue none o-  
ther gods before my face.

The first  
command-  
ment.  
Exod 20.  
Deut. 5.

**M.** Declare the meaning hereof.

**C.** In the beginning he vseth; as it  
were an introduction to the whole  
Law. For he doth challenge here  
vnto him selfe first auctoritie to cō-  
mande, naming him selfe Euerla-  
sting, & the Creator of the world:  
and againe after he calleth him  
selfe oure God, to make vs highly  
to esteeme his doctrine: for if that  
he be our Sauour, it is good rea-  
son that we be also his obedient  
people.

**M.** But that which foloweth after,  
touching the deliuerance from the  
bōdage of Egypt, is it not referred  
peculiarly to the people of Israell?

**C.** Yes verely, as concerning the bo-

What si-  
gnifieth  
the deli-

**D. iij.**

**die:**

erance  
out of  
Egypt.

The  
summe  
of the  
first com-  
mandement.

The honor  
that is due  
to God al-  
one.

## THE COMMAND.

die howbeit it belongeth also to  
differently vnto al, in so much as  
he hath deliuered our soules fro  
the spiritual captiuitie of sinne, &  
from the tyrannie of the deuill.

M. Why doth he make mencion of  
this in the beginning of his Law?

C. To put vs in remembrance, how  
greatly we are bound to obey his  
good pleasure, & what vnkindnes  
it is to do the contrary.

M. What requireth he in this first  
commandement?

C. To reserue vnto him onely his  
whole honor, not giuing any part  
thereof to any other.

M. What is his due honour?

C. To worship hi, to put our whole  
trust in him, to cal vpon him, and  
such other like, which be attribu-  
ted onely vnto his maiestie.

M. Wherefore saith he, before my  
face?

C. For so much as he seeth & know-  
eth al things, & iudgeth the secret  
thoughts



thoughts of mens hearts, he signifieth vnto vs, that he doeth nor requyre onely that in outward profession, but that vnfainedly from the bottome of our heartes we do take him for our onely God.

M. Rehearfe the second commandment.

C. Thou shalt make thee no graven image, nether any similitude of things, that are in heauē aboue, nether y<sup>e</sup> are in the earth beneath, nor y<sup>e</sup> are in y<sup>e</sup> waters beneath y<sup>e</sup> earth: y<sup>e</sup> shalt not bow down to thē, nether serue them.

M. Doeth he vtterly forbid the making of images?

C. No: but he doth forbid expressly ether to make any image to represent God, either to worship him thereby.

M. Wherefore are we forbidde to represent god in any visibill image?

C. Because there is no comparison betwene him that is an everlastig

D. iij.

Spirit

XXIII.  
Sond-  
Day.

The 2. com-  
mandemēt  
touching I-  
mages and  
the wor-  
shipping  
of them.

Deut. 4.  
Isai. 41.  
Act. 17.

**THE COMMAND.**

**Rom. 6.**

Spirit, incomprehensibill, and a  
teriall bodie, mortall, corruptibill  
and visibill.

**M.** Thy mind is then that he dooth  
great dishonour to Gods maiestie  
that goeth about to represent him  
in suche sorte?

**C.** Yea verely.

**M.** What maner of adoration is here  
condemned?

**Of ho-  
nor for-  
bidden to  
images,**

**C.** We are forbidden here to come  
before anie image to make our pray  
ers, or to bowe our knee before it,  
or to make any other signe of reue  
rence, as though God did there  
shewe him self by them.

**M.** This is it not then to be taken, al  
though all keruing or painting of  
images were vtterly prohibited,  
but alonely to make images, ether  
to seke or to honour God in the  
or to abuse them vnto anie kinde  
of superstition or idolatric.

**C.** It is euen so.

**M.** For



THE COMMAND.

17

M. For what purpose was this commandement given?

C. That as in the first cōmandemēt God sheweth him self to be him alone, whome we ought to worship and honour, euen so now he sheweth the right kinde of worship to withdrawe vs frō al superstitions and carnall imaginations.

M. Go forth.

XXIIII.

C. He ioineth vnto it a threating that he is the Eternal, our God ielous, visiting the iniquitie of the fathers in their children, vpon the third and fourth generation of suche as do hate him.

Sunday.

M. Wherefore doeth he make mention of his might?

C. To signifie, that he is of sufficient power to maintene his honour.

M. What meaneth he by speaking of ielowsie?

C. That he can not abide a companion with him; for euen as he hath

D.v.

of

of his vnſpeakabil goodenes fre  
giuen himſelf vnto vs, euen ſo he  
wil that we becōe altogether his  
and this is the chaſtitie of our ſou  
les, that they be dedicated vnto  
him, and kept holy for him: as  
cōtrariwiſe, it is a ſpiritual whore  
dome, if they be withdrawen frō  
him to any kinde of Idolatrie, or  
ſuperſticion.

Touching  
ſpiritual  
whore-  
dome.

M. How ought this to be taken, that  
he puniſheth the tranſgreſſions of  
the fathers in their children?

C. To pearce our hearts more dep  
ly with the terroure of his wrath,  
who doth not onely threaten to  
puniſh the offēders, but alſo their  
poſteritie after them.

M. What is not this contrary vnto  
the righteouſnes of God, to pu  
niſh the one for the others fault?

C. If we conſider the ſtate of mā, the  
queſtion is ſone answered: for we  
are euerie one of vs by nature vn-  
do

How God  
puniſheth  
the fathers  
wickednes  
in the  
chylde.



der the curse of God, so that we can not finde fault with God, whē he leaueth vs in this state. And as he sheweth his fauour towardes his seruantes, whē he doth blesse their posteritie, so doth he shewe his vengeance toward the wicked, when he suffereth their offspring to continue in their cursed state.

N. What saith he more?

C. To the end he might stirre vs also with tender loue, he saith moreover that he sheweth forth his abundant mercy vnto the thousand discēt of suche as loue him and kepe his commandements.

M. Doeth he meane, that the obedience of a faithfull man shalbe sufficient to saue his posteritie, although it be wicked?

C. No: but that he will in suche sort shewe forth his goodnes toward the faithful, that for the fauour he beareth vnto them, he wil also be know-

How God  
sheweth  
mercy to  
thousand  
generations

known vnto their children, not  
only minding to prosper them  
here in things of this worlde, but  
to sanctifie them also with the gi-  
fts of his Spirit, whereby they  
may become obedient to his will.

M. But this seemeth not alwayes so.

Rem. 6.

C. No: for as the Lord doth reserve  
this libertie to him selfe alwayes

to shewe mercie vnto the children  
of the wicked, so on the other part

he hath not so bound his grace to  
the children of the faithfull, but

that he may at his pleasure reiect  
whome he will: yet notwithstanding

he doeth in such wise order  
these things, that al men may

truly see, that he hath not made  
this louing promes for nought.

M. Wherefore doeth he rehearse  
here in the promes to a thousand  
descents, whereas in the threat-  
ning he made mencio but of three  
or four?

C. To



**THE COMMAND.** 61

**C.** To signifie, that God is alwayes more readie to vse gentilnes and fauour, then roughnes or rigor, according as he saith of him self, that he is readie to shew mercie, and slowe vnto anger.

Exod. 34.  
Nom. 14.  
Psal. 103.

**M.** Let vs come to the thride commandement.

**XXV.**

**C.** Thou shalt not take the Name of the Lord thy God in vaine.

**Son-  
Day.**

**M.** What is the vnderstanding therof

The third  
Commandement

**C.** He doth not onely forbid to abuse and blaspheme the blessed Name of God by periurie, but forbiddeth as wel al vaine & superfluous othes.

Of othes.

**M.** May a man then sweare lawfully at any tyme?

**C.** Yea verely, when there is iust occasion, that is to say, to mainteine the trueth, when the time shal require, & likewise to kepe brotherly charitic among vs.

**M.** Doeth he disproue no othes, but such

suche as are made to the honour  
of Gods honour.

**C.** In one kinde of othe he teacheth  
vs a generall rule, that we need  
not vse the Name of God, but in feare  
and humbilities, to glorifie his  
Name. For euen as it is holyc, &  
of most worthie price, so it becometh  
vs to take diligēt hede, that  
we do not in suche sorte name  
it, that either we may seme to passe  
lightly of it our selues, or giue  
other occasion to haue it in small  
reuerence.

With what  
reuerence  
we shulde  
name God.

**M.** How shal this be?

**C.** If we do nether thinke nor speake  
of God, nor of his workes, but  
with all reuerence and honour.

**M.** What foloweth?

**C.** A threatning, that he will not  
holde him innocent, that taketh  
his Name in vaine.

**M.** Seing that god prouinceth threaten-  
ingly in other places in a gene-  
ral



## THE COMMAND. 63

litic, that he wil punish al trasgres-  
sours, what vehemencie is there  
besides in these wordes?

**C.** He doth expresly declare hereby  
in how great estimation he hathe  
the honour of his Name, forso  
muche as he saith euidently, that  
he can not abide, that any mā do  
despise it, to the intent that we  
might reuerence it the more.

**M.** Let vs come to the fourthe com-  
mandement.

**C.** Remember to kepe holy þ **Sa-**  
bath Day: six Dayes shalt thou la-  
bour, & do al thy worke, but the  
seuenth Day is the rest of þ **Lord**  
thy **God**: thou shalt do no worke  
in it nether þ, nor thy sonne, nor  
thy daughter, nether thy seruāt  
nor thyne hand maide, nor thyne  
ore, nor asse, nether þ **stranger** þ  
is win thy gates: for in six Dayes  
**God** made heauē and earth, and  
all that is in them, & the seuenth  
Daye he rested: wherefore he  
bath

**XXVI.**

**Son-**  
**Day.**

The 4. com-  
mandemēt.



**THE COMMAND**

**hath blessed the Day of rest,**  
**hath made it holy to him selfe.**

**M.** Doeth God commaunde to  
labour six dayes, & rest the seuenth.

**C.** No, not precisely: but he doth  
giue me leaue to trauell six dayes  
& maketh a restraint onely of the  
seuenth, in the which he forbid-  
deth to labour.

**M.** Are we then bounde by Gods  
commandement to refraine one  
day in the weke from all manner  
of labour?

**C.** This commandement hath a cer-  
teine speciall consideracion in it  
for as touching the obseruation  
of bodely rest, it belongeth to the  
ceremoniall law, which was abo-  
lished at the comming of Christ.

**M.** Saist thou then that this comm-  
dement belongeth peculiarly vnto  
the Iewes & that God did giue  
it onely for the tyme of the oulde  
Testament?

**C.** Y



## THE COMMAND.

**C.** Yea verely, as touching the ceremonie thereof.

**M.** Why then is there any other thing contained in it besides the ceremonie?

**C.** There be three considerations, why this comendement was given.

**M.** What are they?

**C.** The first is, that it might be a figure to represent our spiritual rest. The seconde, for a comlie order to be vsed in the Church, And thirdly, for the refreshing of seruantes.

**M.** What is spirituall rest?

**C.** That we cease to do oure owne workes, that the Lord may bring forth his workes in vs.

**M.** How may we thus rest?

**C.** By mortifying our flesh and subduing the inordinate affections of our nature, to the end that Gods Spirit may beare rule in vs.

E. j.

M.

Three considerations for the whiche the Sabbath day was ordeined.

## THE COMMAND.

**M.** Are we bounde to this rest but one day in the weke?

**C.** Yes, continually: so that whē we haue once begunne to enter into it, we must go on forward while our lyfe lasteth.

**M.** Why is there but one day appointed to represent vnto vs a thing that dureth our whole lyfe?

**C.** It is not necessarie that the figure do resembil in al pointes the thing it is ordeined to represent: it is sufficient if they be like in some pointes.

**M.** Wherefore was the seuenth day appointed rather then any other?

**C.** The number of seuen doth signifie perfectiō in the Scripture: wherefore the seuenth day was most mete to set out vnto vs a thing that shulde stil continue: moreouer it putteth vs in remembrance, that our spirituall rest is but begonne in this life, nether shal it be perfect vntil we departe this world.

**M.** What is met by that which our

The nō-  
ber of 7.



## THE COMMAND.

Lord alledgeth here saying that it beloueth vs to rest, forsomuch as he hath done the same? **XXVII.**  
**One Day.**

**C.** when God hath created all his workes in six dayes, he appointed the seventh to the consideration of his workes. And to the intent we might be the more stirred thereto, he setteth forth his owne exampl vnto vs, because there is nothing so muche to be desired, as to become like vnto him.

**M.** Must we then daily meditate the workes of God? or is it ynough to haue mind of them one day in the weke?

**C.** Our duetie is to be exercised daily wherein: But for oure weaknes sake there is one certeine day appointed. And this is that politick order, thereof I spake.

**We are bounde to praise God continually in his workes.**

**M.** What order then is to be obserued that day?

**C.** That the pepill come together &  
**E. ij.** **giue**

As touching  
politick  
order  
for dayes.

giue diligent care to the worde of  
God, vse commune prayers, and  
make profession of their faith and  
religion.

M. What meanest thou by saying, it  
was partely ordeined for the ease  
of seruantes?

C. That they whiche be vnder the  
power of others, might be relea-  
sed somewhat of their labours, the  
which thing also serueth to the  
furtherance of the cōmune welth  
for so muche as euerie man hath  
iuste cause to be the readier, wil-  
lingly to trauell the other six day-  
es, when they consider, that  
they may take their rest in the se-  
uenth.

Colos. 2.

M. Let vs now se how this commā-  
dement belongeth vnto vs.

C. As touching the ceremonie ther-  
of, it is abolished: for we haue the  
accomplishment thereof in Christ.

The ce-  
remoniall  
Sabbath is  
ended.

M. How so.

C. For



## THE COMMAND.

**C.** For our olde man is now crucified by the vertue of his death : & through his resurrectiō we are raised againe into a newnes of lyfe. Rom. 6.

**M.** What is there then in this commandement, that concerneth vs?

**C.** We are bounde to obserue the polyticke order appointed in the Church, for the hearing of Gods worde, for comming together to make commune prayers, and for the right vse of the Sacraments.

**M.** And doeth the figure profite vs no more?

**C.** Yes verely: for it leadeth vs to the trueth of that thing, whereof the Sabbath day is a figure: which is, that we being made the true members of Christ, ought to cease from our owne workes & commit oure selues wholly vnto Gods gouernance.

**M.** Let vs come now to the seconde tabill.

E. iij.

C.

X XVIII  
Son-  
Day.

70 THE COMMAND.

The  
comandement.

What  
honour  
is due  
to our  
Superi-  
ours.

C. Honor thy father & thy mother

M. What doest thou meane by this worde, honour?

C. That children vse humbill obedience towards their father and mother bearing a reuerent minde towards them, readie to assise & aide them, & willing to do after their commandementes, according to their due tie.

M. Proceede.

C. God ioined also a promes to this comādemēt saying, that thy Dayes may be prolonged vpon the land which the Lord thy God hath giuen thee, (mes?

M. What is the meaning of this pro

C. That God wil indue them with a long life, which haue their father and mother in due reuerence.

M. How commeth it to passe, that God promiseth man to prolōg his lyfe (as if it were a speciall benefite) since this lyfe present is so full of miserie?



## THE COMMAND.

22

**C.** Thogh our life be neuer so ful of wretchednes, yet it is the blessing of God vnto the faithfull, at the least for this one cause, that it is a token of his fatherlie fauour, in that he nurisheth them here and preferueth them. A long lyfe.

**M.** May a man gather of the contrarie parte, that he, who liueth not manie yeres, is accursed of God?

**C.** No, but rather it cometh to passe many tymes, that our Lord taketh the sonest of all out of this worlde whome he loueth most dearly.

**M.** In doing thus, it semeth that he kepeth not alwayes promes.

**C.** What promes soeuer God maketh vs, touching the benefites of this worlde, we ought to take it w<sup>th</sup> this condicion, so farforthe as it shalbe expedient for the health of our soule: for it were a contrary order not to haue chief regard of the soule.

Benefites  
of this  
worlde  
are promi-  
sed with  
one condi-  
tion.

**M.** And what is to be said of them

E. iij.

that

## THE COMMAND.

that be disobedient vnto father  
mother.

The pu-  
nishment  
of children  
which dis-  
obey their  
parents.

C. God will not onely punishe them  
with euerlasting paine in the day  
of iudgement, but he will execute  
his vengeance also on their bodi-  
es here in this worlde, either by  
shortning their lyfe, either puni-  
shing them by a shamefull death,  
or some otherwaife.

M. Doeth not God speake expressely  
of the land of Canaan in this pro-  
mes?

C. Yes, as touching the children of  
Israell: but we must now take it in  
a more generall signification, so  
that in somuch as the whole earth  
is the Lords, we ought to acknow-  
ledge, that what countrey soeuer  
we do inhabite, God hath giuen  
vnto vs the same for a dwelling  
place.

M. Is there nothing els to be vnder-  
stand in this commandement?

C. Though

Psal. 24.  
Psal. 88.  
Psal. 115.



**C.** Thogh no mencion be made in it expresse but of the father & mother, yet we muste vnderstand in them al magistrates, & superiours: for so muche as there is one manner of consideracion of them all.

**M.** what is that?

**C.** Because God hath giuen vnto them preeminence: for there is none auctoritie of parents, or princes, or magistrates, or maisters, neither any other office or title of preeminence, but such as God hath ordeined.

Rom. 13.

XXIX.

Son-  
Day.

**M.** Rehearse the sixt commādemēt.

**C.** Thou shalt not kil.

**M.** Is there nothing forbidden here but open murther?

**C.** Yes verely: for considering that it is God who giueth this in commandement, he doeth not giue vs a Law to restraine our outward dedes, but principally to bridill the affections of our minde.

E. v.

M.

THE COMMAND.

M. Thy meaning is then, that there is a certeine kind of murther, lying priuely in the heart, the whiche is forbidden here of God.

C. It is euen so: for hatred or rācour & all desire to do hurt vnto oure neighbour, is murther before God.

M. Is it ynough then, if we beare no hatred nor malice towardes any man?

C. No: for in that that God cōdēneth hatred, it is to be vnderstand also, that he requireth of vs to loue al mē vnfeignedly, procuring their welth.

M. What is the seuēth cōmādemēt?

C. Thou shalt not cōmit adultery.

M. What is the effect of this commandemēt?

C. Al whoredome is declared to be accursed of God, & therefore it behoueth vs to refraine frō it except we wil prouok his wrath agaīst vs.

M. Is there none other thing required

The 7. com  
mandemēt

Al whore  
dome is  
accursed.



red in this commandement?

C. We must alwayes haue regard to the lawmaker, who considereth not onely the outward worke, but rather the affection of the heart.

The minde of the law-makers is to be considered.

M. What is here more required?

C. Forso much as our bodyes, & soules are the tempils of the holy Spirit, that we kepe them in all purenes, & therefore we must not onely be chaste as touching the carnal act, but also in heart, wordes & behauour, so that there must be no part in vs defiled or vnchaste.

1. Cor. 3,  
1. Cor. 6.

XXX.

M. Go on to the eight commandement.

Son-  
Day.

C. Thou shalt not steale.

The 8. com-  
mandement.

M. Doeth this comandement forbid onely such robberies, as be punished by commune lawes, either doeth it reache any further?

C. This comandement reacheth vn to all vnlawful and deceiuabil occupations, wherby we plucke vn-  
to vs a-

**THE COMMAND.**

vs anye parte of our neighbour  
substāce, whether it be by violence  
by fraude or by any other meanes  
that God hath not allowed by his  
worde.

**M.** Is it ynough if a man refraine fro  
the dede doing, eyther is it forbid  
den also to desyre any such thing

**Of inward  
theft.**

**C.** We must alwayes haue a confide  
ration, that God was the maker of  
this Law, who forsomuch as he is  
a Spirit, hathe not onely regarde  
to robberies that be cōmitted in  
dede, but he cōsidereth aswel our  
secrete interprises, our deuises, and  
purposes, and the desyres of our  
minde to come by riches throught  
our neighbours losse.

**M.** What behoueth it vs then to do?

**C.** We are bounde to do our ende  
uour, that euery mā may haue his  
due and right.

**The 9. cō-  
mandemēt**

**M.** What is the ninth cōmandemēt?

**C.** Thou shalt not beare false wit-  
nes



## THE COMMAND.

77

nes against thy neighbour.

**M.** Doeth God forbid in this commandement open periurie before a iudge onely? either are we charged to make no lie to the disprofit of our neighbours?

**C.** Vnder one kinde he giueth a general doctrine: meaning that we may not speak any thing to the reproche of our neighbour falsely and that we may in no wise backbite him or make lies of hi: where by he might susteine losse in his goods, or be hidered in his good name.

A general doctrine.

**M.** Wherefore doth he speake expressly of open periuries?

**C.** To the intent that we might the more earnestlie detest this vice of backbyting, and lying, signifying vnto vs withal, that whosoever doeth accustome him self to speak sclanderously of his neighbour or to make any lie to his hinderance priuely

After eu-  
flomabil  
sclander  
and lying,  
there fo-  
loweth  
shortly. ope  
periurie.

THE COMMAND.

priuely, he will not be ashamed shortly after, to forswear himself openly.

M. Be sclanderous and lying words forbidden here alone? eithet be we also restrained from all euill thinking?

That  
that is ill  
to be done  
before me,  
is ill to be  
thoght be-  
fore God.

C. Aswel the one as the other, by reason which we haue already alledged: for that that is euil in the doing before men, is as euil to be willed or thoght before God.

M. Declare this in few wordes.

C. We are taught by this cōmandement not to iudge euil, or to speak any wordes that sound to the reproche of others, but rather to haue a good opinion of our neighbours, & to mainteine their good fame so faire forthe as the truth will bear vs.

XXXI.  
Son-  
day.

The 10. cō-  
mande-  
ment.

M. Let vs come now to the laste cōmandement.

C. Thou shalt not couet thy neighbours



## THE COMMAND.



thou shalt not covet thy neighbours house: neither shalt thou covet thy neighbours wife, nor his man servant, nor his maide, nor his ox, nor his asse, neither any thing that is thy neighbours.

M. Seing the whole Law is spirituall (as thou hast said) and for so much as every one of the other commandments were ordeined, as well to correct the rebellious affections of the heart, as to governe the outward doings, it appeireth that this commandement is superfluous.

C. In the other commandments God wolde suppress our will & affections, but here in this he vtterly inhibiteth all euill thoughts, light motions. In sudden affections, yea though we neuer fully purpose them, neither consent willingly to do them.

M. Saist thou then, that the least motion or temptation that can enter into the thought of a faithfull man is sinne though he strive against it, and will

10 THE COMMAND.

will not by any meanes consent  
vnto it?

Every e-  
uill mocion  
is a sinne.

C. It is certeinē, that all euill thoghts  
and mocions do procede out of  
our corrupt nature. whereof I con-  
clude that the lustes which do  
kindle or stirre vp mans heart to do  
amisse, though he neuer cōsēt to do  
the thing, be neuertheles directed  
against this commandement.

M. This is then briefly thy saying  
that as euill lustes, whereunto men  
consent and subiect them selues  
are reprobued as sinne in the for-  
mer commandemēts: euen so for  
this commandement God requi-  
reth of vs suche perfection, that  
there may not so much as one  
euill mocion once enter into our  
hearts, the which might proue  
vs to do amisse.

C. Euen so I meane.

M. May we not now make a briefe  
summe of the whole Law?

C. Ye.



**C.** Very easely: for the whole Law is comprehended in these two pointes. the one is, **That we loue God with al our heart, with al our soule, and with oure whole mind: the other is, That we loue our neighbour as our selfe.**

The effect  
of the  
whole Law  
Matt. 22.

**M.** What is included in the loue of God?

**C.** To loue him as our God: that we acknowledge & take him for our, souereigne Lord, Master, Sauour & Father: so that hereby our dutie is to loue him, to fear him, to honour him, to put oure whole trust in him, and to obey him.

**M.** What doest thou meane by these wordes, **with all our heart, all our soule, & our whole minde?**

To loue  
God with  
all our  
heart.

**C.** It is that we loue God with such a zeale & feruent affection, that there may be in vs no desire, no wil no thoght, no indeuour contrarie vnto his loue.

82 THE COMMAND.

XXXII. M. What is the meaning of the fced  
de point?

Son  
Day.

C. As we be naturally inclined to  
loue our selues, and as this affectio  
doeth passe al the rest, euen so oure  
loue towards our neighbours ought  
in suche sorte to beare rule in oure  
hearts, that it shuld guide vs altoget  
ther, and shuld be a line & rule, there  
by to order al our thoughts & dedes.

M. And whome meanest thou, when  
thou sayest our neighbours?

C. I do not onely signifie oure kin  
red, friends and suche other as be  
of our familiar acquaintance: but  
such also as be strangers vnto vs, &  
more then that, our very enemies.

M. How are we bound to them?

C. There is a bonde, whereby God  
hathe tyed al men together, which  
is holy and can not be broken by a  
ny mans malice.

M. Then thou wilt say, if any man  
hate vs, that cometh of him selfe

and



and yet by the very order whiche  
God him self hath appointed, he  
ceaseth not, to continue still our  
neighbour, and we are bound euē  
so to take him.

E. So I meane:

M. Seing the Law requireth suche a  
perfect seruing of God, is not eue  
rie Christen man bounde to frame  
his life after the same?

C. Yes truely: but we haue in vs so  
much weaknes, that there is no  
man which fully doth performe  
all that the Law requireth.

No man  
can fulfil  
the Law.

M. Why? doeth God therefore requi-  
re of vs such an exquisit perfectiō  
as we be not abil to reache vnto.

C. God requireth nothig of vs, but  
that which we are bounde to do.

But if we giue diligence to frame  
our liues to this rule set forth in  
the Law, then albeit we be farre  
from attaining vnto the perfecti-  
on thereof yet the Lorde will

F. ij.

not

not lay to our charge our default.  
**M.** Speakest thou generally of all  
 or of the faithfull onely?

**C.** No mā is abil to begin to do  
 least point that the Law required  
 vntil he be regenerate through the  
 Spirit of God. Moreouer, if it were  
 possibil to find out any man, who  
 were abil to performe some part  
 of that, that the Law demādeth,  
 should not be ynough to discharge  
 him before God: for the lord pro-  
 nounceth, that whosoever doth  
 not thoroughly accomlishe every  
 point conteined in the Law, is  
 cursed.

**M.** Hereof we must nedes gather  
 that the Law hath two distinct of-  
 fices, according as there be two  
 sortes of men.

What els? for as touching them  
 that beleue not, it serueth to no  
 other purpose, but to reprove  
 and to take from them all man-

Dent. 27.  
 Galat. 3.

33.  
**Son-  
 day.**

To what  
 vse the  
 Law ser-  
 ueth tou-  
 ching  
 the vn-  
 faithfull.



## THE COMMAND.

occasion to excuse them selues before God: and this is that which S. **2. Cor, 3.** Paul speaketh, naming it the instrument of death and damnacion. But as touching the faithfull, it serueth to another vse.

M. To what?

C. First the Law maketh it knowen vnto them, that they can not be justified by their workes: and so by humbling them, it doeth stirre the to search their saluation in Christ: Secoundly, where as it requyreth more than is possibill for any man to do, it warneth them to pray vnto God, that he wolde giue them strenth, and also doeth put them dayly in remembrance of their fautes, to beat down there pryde.

To what vse the Law serueth as touching the faithfull.

Thridly it serueth them in stead of a bridill to holdethem fast in the feare of God.

M. Then albeit for the tyme of this trasitorie life we neuer accomplish the Law, yet it is not to be thoght a

## THE COMMAND.

a vaine thing, that it requireth  
vs suche a perfection: for thereby  
it setteth vp a marke vnto vs, to the  
end that we euerie one, according  
to the grace wherewith God ha-  
th indued vs, might continually  
so much more feruent affection  
walke towardes it, and studie da-  
ily more & more to come vnto it.

C. So it is ment.

M. Haue we not a perfect rule of a  
righteousnes set out in the Law?

C. Yes, so perfect, that God deman-  
deth none other thing of vs, then  
to folow it: & contrariwise, God  
disaloweth and refuseth whatsoe-  
uer man taketh in hand to do be-  
sides: for obedience is the onely  
sacrifice, which he requireth.

M. To what purpose then doeth all  
those monitions, declarations,  
exhortations, and comandementes  
serue, which the Prophetes make  
and the Apostles?

C. They

Obediēce  
to the Law  
is Gods  
onely  
seruice  
and the  
sacrifice  
that he  
requi-  
reth of  
vs.  
1. Sa. 15.  
Ierem 7.



## THE COMMAND.

**C.** They are nothing els, but expositions of the law, which lead vs to the obedience of the Law, rather then draw vs from it.

**M.** Yet it semeth that the Law doeth not set out euerie mā's particular vocation.

**C.** Where as the Law of God prescribeth that we ought to réder vn-to euerie man that, that is his due we may right well gather therof, what euerie mans duetie is in his state and calling: further (as we haue already said) the residue of the Scripture maketh a more particular & plaine declaration of the same: for the self same things, which God hathe in few wordes comprehended in these Tabils of his commandemétes, other partes of the Scripture do intreate here and there more at large.

**M.** Seing we haue now spoken sufficiently of the right seruing of god (it is to say, of obediēce to his wil)

F. iij.      which

34.  
**Son-  
Day.**

The 3.  
point touch-  
ing the

True hon-  
oring  
of God  
is calling  
on him  
in our  
nede.

88

## THE COMMAND.

which is the seacond parte of the  
honour due vnto him, let vs treat  
now also the thrid point.

C. We haue said here before, that  
the third maner of honour which  
he demandeth of vs, is to call vpon  
him, and to seke for help at his hand  
in all our nedes.

M. Dost thou meane, that we must  
call vpon him alone?

C. Yea: for he chalengeth this, as a  
peculiar honour due vnto his di-  
uine maiestie.

M. Since it is so, after what sort is  
lawfull for vs to require succour  
mans hand?

C. There is grit difference betwene  
those two things: for we call vpon  
the name of God, to protest that we  
loke for no helpe but at his hand,  
hauing our whole affiance in him  
and in none els: yet in the meane  
tyme we seake the help of men so  
farre forth as God giueth vs lea-



leave, and as he hath lent the meanes to succour vs.

M. Then to demand succour of men is nothing at all contrarie to this, that we are bounde to make oure prayer onely vnto God for helpe, for so much as we put not our trust in them, nether seke there succour, but so farre forthe, as God hath ordeined them ministers, and bestowers of his goods to our necessitie & comfort.

C. Ye say wel: & in very dede, whatsoever benefite we receiue at any mans hand, we are bound so to take it, as if God him selfe did delyuer it vnto vs: for the trueth is, that it is he, who sendeth vs al those things by their hands.

M. Is it not then our duetie to giue thanks vnto men for there benefites, seing the law of nature so teacheth?

C. Yes, and it were for no more, but  
F.v. for

OF PRAYER.

for that it hath pleased God to  
them to suche honour, as to be  
dealers, and distributors of his  
benefites for God in so doing do  
eth binde vs vnto them, and will  
that we take the same thankfully  
at their hands.

M. It appeareth by this, that we may  
not call vpon Angels or Saintes  
departed for help.

C. It is certeine: for touching Sain-  
tes departed, god hath not appo-  
inted vnto them any suche office,  
as to help vs. And as concerning  
his Angels, althogh he doeth vse  
them as ministers to serue for our  
health, yet is it not his wil that we  
shulde call vpon them for helpe,  
either haue our refuge vnto them  
in time of nede.

M. Then whatsoeuer is not agree-  
bill to the order which God hath  
set forth vnto vs is repugnant vn-  
to his will.

Nether  
Angels  
nor sain-  
tes depar-  
ted ar  
to be cal-  
led vpon  
for any  
help.



**C.** I meane no lesse: for if so be we be not content with that order which god hath by his worde set forth vnto vs, it is a most certeine token of infidelitie. Moreouer, if in stead of seeking vpo God alone for help in al our nedes, we shal haue recourse vnto Angels or any other creatures, putting any parte of our confidence in them, we commit therein damnable Idolatrie by attributing vnto them that thing whiche ought to be peculiarly reserued vnto God.

An euident token of iust delire.

**M.** Let vs come now to the right manner of prayer vnto God. Is it ynough to pray with the tongue, eyther is a feruent minde, and earnest affection of the heart also required.

35.  
**Son-  
Day.**  
Of prayer.

**C.** The tongue is not alway necessarie in praying: but the vnderstanding & earnest affection are alwayes necessarily required.

We must praye with an heartie affection.

**M.** How

M. How proue you that?

C. Forso muche as God is a Spirit, he requireth alwayes the heart: & as at al other tymes so specially in tyme of prayer, whē we shew our selues in his presence, and enter into communication with him: & thereupō he maketh a restraint of his promes, saying, that he wil be at hand to heare onclie all them w call vpon him in trueth: contrarywise he pronounceth all them accursed which pray hypocritically, or without ane earnest affection.

M. Then all such prayers as be made onely with the mouth, be vnprofitabill and to no vse.

C. They be not onely vnprofitabil, but prouoke God to displeasure.

M. What maner of affection is required to mak the prayer acceptable?

C. We must first of all haue suche a feeling of our pouertie and wretchednes, that we may perceiue an earnest

Psal. 145.

Psal. 29.

They are  
curfed of  
God that  
praye  
without  
heartly af-  
fection.

To praye  
for things  
when we  
fele not

earnest



## OF PRAYER.

73

earnest vexation and grief of mind  
through the lothfomnes of sinne: we must also haue a feruent desire  
to obtaine grace at Gods hande, whiche desire muste kindill oure  
heartes, and ingender in vs a feruēt prayer.

The necessitie therof is bothe vñ profitabill, and also of fendeth God.

M. Do these thinges procede of our nature? eyther are they giuen vnto vs by the speciall goodnes of god?

C. God must worke herein; for we are of our selues dull, and without all lust to prayer; but the Spirit of God doeth stirre vp in our heartes suche sighs, as no tounge is abill to expresse, and indueth our mindes with such a zeale, and feruent affectioun, as God requyreth in prayer.

Rom. 8.  
Gal. 4.

M. Doeth this doctrine teache vs y<sup>e</sup> we ought not to dispose, and stirre vp our selues to prayer?

C. Nothing lesse: but rather contrarywise, so oft as we do fele our selues

ues

Gods spirit  
is our one-  
ly schole-  
master to  
teache vs  
to pray.

The tou-  
gue ser-  
ueth to a  
good vse  
in the ma-  
king of  
our pray-  
ers.

ues colde, & not disposed to pray. M. S  
er, we ought to make our suppli-  
tion vnto the Lord, that it wold  
please him to inflame vs. with his  
Spirit, whereby we may be fra-  
med, to prayer, with suche affe-  
ction of minde as we ought to do.

M. As touching the vse of the tōgue  
thou doest not count it vtterly  
profitabill in making of prayers.

C. No: for the wordes, whiche the  
tongue vttereth, do many tymes  
help, stirre vp and confirme the  
minde, so that it is not so easely  
drawen frō God. Moreouer forso-  
muche as the tongue is created  
of God for his glorie, aboue allo-  
ther members of the bodye, it is  
reason that the tōgue, be imploy-  
ed by all meanes to that vse: final-  
ly the very feruent affectiō of the  
heart doeth many times through  
a vehement mocion, enforce the  
tongue to speake, though a mā did  
not purpose so to do.



M. Since it is as thou saist, to what purpose is it to pray in a language that a man doeth not vnderstand?

C. It is a very mocking of God, and a superstitious hypocrisie.

M. When we make our prayers vnto god, do we it at all aduētures without sure knowledge whether we shal obtaine any profit or not: either ought we to be surely persuaded that our prayers will be heard?

C. We must haue this euermore as a sure ground in all our prayers, y they shalbe accepted of God, and that we shal obtene our request, so far forth as it shalbe expedient & necessary for vs: whereupon saint Paul saith that the right inuocation and praying vnto god proceedeth of faith. For if we haue not a sure trust in the mercie of god, it is vnpossibill to make oure prayer vnto him a right.

To pray in a strange language is a mocking of God.

1. Cor. 14. 17.

36.

Son-  
Day.

Prayer must proceede of a sure confidence in Gods promises.

Rom. 10.

C. What

Who soeuer doubteth whether God heareth his prayer obtaineth nothing.

Matt. 12.

Marc. 11.

Three things make vs bolde to aske of God.

1. His promises.

Psal. 50.

91. 145.

Isa. 30. 65.

Iere. 29.

Ioel. 2.

Matth. 6.

2. His Spirit.

Rom. 8.

M. What sayest thou then of them which be in doute, whether God will heare them or not?

C. Their prayers are vtterly voyde, seeing God hath made no promise to any suche prayers: for he sayeth what soeuer we shal aske, if we beleue he will grant it vnto vs.

M. It remaineth to knowe by what meanes, and in whose Name we may come by this sure confidence to present our selues before God considering that we are vile sinners and farre vnworthie so to do.

C. First of all, we haue promises of God, whereupon we must stay our mindes, without hauing any regard of our owne worthynes. Secondly (if we the children of God) he doth incourage vs, and pusheth vs forward with his holy Spirit, to come to him familiarly as to our father: & y<sup>e</sup> we shuld not be afraid to come before his glorious

face



ieftie ( althogh we be but as pore wormes of the earth, & most wretched sinners ) he hath giuen vnto vs our Lord Iesus to be our Mediator, to the intent that we by the meane of his mearites, hauing recourfe vnto God, might haue an assured trust to finde grace.

The mediation of Christ his owne Sonne.

1. Tim. 2.

Heb. 4.

1. Ioh. 2.

M. Doeft thou meane it thus, that we may not call vpon God by prayer, vnles it be done in the name of our Sauour Christ?

C. Yea: for we haue an expresse cōmandement so to do: and in so doing we haue a sure promes, that through his intercession all our requests shall be granted vnto vs.

We may not pray but in the name of our Sauour Christ.

Ioh. 14.

1. Ioh. 2.

Eph. 3.

Heb. 4.

M. It is not then a fulish presūpciō, to prefēt our selues boldly before God, since we haue Christ for our Aduocate, & set him before vs, to the end that God may for his sake accept both vs & our prayers

Rom. 8.

G. j.

C. No

**C.** No verely; for we make our prayers, as it were, by his owne mouth forsomuch as he him self openeth the way for vs, and maketh our prayers to be heard, yea & intreateth also continually for vs.

37.  
**Son-  
day.**

**M.** Let vs treat now of the substance of our prayers. Is it lawful for vs to pray for al things that we fantasie, ether is there a certein rule to praye?

**C.** If we shulde folow our owne fantasie in making our prayers, they shuld be very il framed. For we are so blinde, that we are not able to iudge what is mete to be prayed for; moreouer, all our desires are so inordinate, that it is expedient for vs to bridill them.

**M.** What is then to be done?

**C.** We must learne of God what is mete to be prayed for, seing he alone knoweth what is necessary for vs, & y<sup>e</sup> he leadeth vs, as it were

We may not frame our prayers according to our owne fantasie. but as Gods worde teacheth vs, and his holy Spirit directeth vs.  
Matt. 6.



## OF PRAYER.

by the hand, so that we our owne selues do nothing but folowe.

M. What instruction hath he giuen vs for prayer?

C. He hath taught vs sufficiently how, & wherefore to pray, through out the whole Scripture, but to the intent to bring vs to one certeine and sure marke, he hath set forth vnto vs one maner of prayer wherein he hath briefly comprehended all suche pointes as be mete or lawfull for vs to demand.

M. Rehearse that forme of prayer.

C. It is the very same that our Lord Matt. 6.  
Iesus taught his discipils to pray. Luk. 11.

For when they asked of him how they shuld pray, he answered that they shulde say on this wise.

Our Father which art in heauē,  
halowed be thy name. Thy king  
Dom come: Thy wil be Done euē  
in earth as it is i heauē: Giue vs  
G. Ij. this

The faith-  
ful prayer  
which the  
Lord him-  
self taught  
vs.

† or fin-  
nes.

this day our daylie breade: And  
forgiue vs our † Dettes, euen as  
we forgiue our Detters: And lea-  
ad vs not into tentation, but de-  
liuer vs from euil. For thine is  
the kingdome, and the power, &  
the glorie for euer. So be it.

M. For the more easie vnderstandig  
hereof, tell me how many arti-  
cles be conteined herein.

The di-  
uision of  
the Lor-  
des pray-  
er.

C. Six: whereof the thre first do co-  
cerne the glorie of God, without  
any consideraciō of our selues: the  
other thre touche vs properly and  
concerne our wealth & profit.

M. Why then, ought we to desire any-  
thīg of God, that bringeth no ma-  
ner of cōmoditie vnto our selues?

C. This is true, that God of his infi-  
nit goodnes doth dispose & orde-  
al things in such sort, that nothing  
cā turne to the glorie of his Name  
which is not also profitabill vnto  
vs: so that whē his Name is sancti-  
fied



## OF PRAYER.

101

ified & honored, he maketh it redounde to our sanctification: and when his kigdome commeth, we are after a sorte partakers thereof, yet notwithstanding our duetie is at such time as we aske these thinges, to haue onely regaird to his honour, without any consideracion to our selues, or to oure owne commoditie and profite.

**M.** By thy saying then, though these thre first petitions are greatly profitabill to vs, yet we may not make the for any other purpose, but only to desire to haue God honored.

**C.** It is euen so: and likewise, albeit the thre last requestes be ordeined to pray for things expedient and necessarie for vs, yet euen in them also we ought most earnestly to seke

**M.** Gods honour, so that it muste be the chief end and mark whereunto all our wishings and desires be directed.

**G. iij.**

**M. Let**



38.  
Sonne  
Day.

In what  
sense we  
call God  
father.

**M.** Let vs come now to the exposition of it: & before that we proceed any further, wherefore is God named here our Father, rather then by some other name?

**C.** Since in time of prayer specially we ought to haue a stedfast assurance of Gods fauour in our consciences it pleaseth God to be called of vs by a name which loudeth nothing but al sweteness, bountie & mercifulnes, thereby to driue away all doubtfulnes, & feare and to make vs conceiue a bolde courage to come familiarly into his presence.

**M.** May we then come boldely and familiarly vnto God, euen as a childe may vnto his father?

**C.** Yea, and with a great deale more assured confidence to obtaine whatsoever we shal desire: for if we be ing euil, can not chouse but giue vnto our children bread and meate when they aske it, how much lesse

Matt. 7.



lesse can our heauenlie Father refuse to giue vs suche things as we haue nede of, since he is not only good, but the very souereigne goodnes it selfe.

M. May we not proue sufficiently by this that god is named our Father the same thing w<sup>ch</sup> we affirmed, touching Christ, that our prayer ought to be grounde vpon sure trust in his merites & intercessiō?

C. Yes certeinly: for God doeth acknowledge vs none otherwise to be his children, but onely in so muche as we be the members of his Sonne Christ.

M. Wherefore doest thou not rather call God thy Father, then our Father, as it were in commune?

C. Euerie faithful mā may right well call God his Father particularly: but in this forme of prayer our Sauiour Christ doeth teache vs to pray in commune, that we might

Why we  
call him  
our fa-  
ther,

remember thereby þ duety & charity  
 whiche we owe to our neighbours  
 in our prayers, and to admonish  
 vs, not to care onely for our selues  
**M.** What meneth this clause, *which  
 art in heauen?*

**C.** It is as muche to say, as to name  
 him high mightie and incōpro-  
 hensibill.

**M.** To what purpose serueth that?

**C.** That whē we cal vpō him by pray-  
 er, we might learne to lift vp our  
 mindes, and to withdraw our ima-  
 ginatiō from thinking any thing of  
 him wordldelie or earthlie, & that  
 we shuld not measure him by our  
 fleshlie iudgement, and so make him  
 subiect to our will or appetite, but  
 rather that we might with all humi-  
 bilnes of minde honor his excellēt  
 maiestie, and also that we might ha-  
 ue occasiō to put so much the mo-  
 re our trust assuredly in him, con-  
 sidering that he is Lord & Master



of all.

M. Make an exposition of the first petition.

C. The name of God is his honor & renoume, wherby he is sanctified & praised among mē: therefore we desire that his glorie may be aduanced aboue all things & euery where

M. Dost thou meane that this his glorie may either increasse or diminish?

C. No verely, in it selfe: but the meaning herof is that it may be known as it ought to be, and that all the works which god doth may appere vnto men to be glorious euen as they be in very dede, so that he might by al meanes be magnified.

M. What dost thou meane in the seconde request by the kingdome of God?

C. This kingdome consisteth principally in two pointes: that is to say first in that he gouerneth his elect

G.v.

through

XXXIX

Sunday.

The first petition.

In what sense we with the setting forth of Gods glorie.

The second petition.

wherein the kingdome of God consisteth.

through his holie Spirit: & againe  
in that he destroyeth the wicked,  
which will not become subiectes  
to his kingdome, to the end that it  
may evidently appere that there is  
no power abill to withstand his  
power.

The king  
dome of  
Christ.

M. What vnderstandest thou in pray-  
ing that this kingdome may come?

C. That it wolde please God from  
day to day to increase the num-  
ber of his faithfull flocke, that he  
wolde continually more and more  
bestowe the giftes of his holie Spi-  
rit among the, vntil the time come,  
when they shalbe fully replenished  
that he wolde also cause the light  
of his trueth more and more to  
shine and that he wolde in suche  
wise make his iustice to be knowne  
that the deuill and his Kingdome  
of darknes may come to vtter cōfu-  
sion & that all wickednes may be  
cleane abolished & rooted out.

M. Is



M. Is not this request performed daily?

C. It is partely fulfilled: yet we desire that it may be continually increased, and aduanced, vnto suche time as it shal come to full perfectiō: w<sup>ch</sup> thig shalbe at the day of iudgement, what time God alone shalbe magnified, & al creatures shalbe abased and subiect vnto his maiestie, & so he shal be al in al things.

The perfect state of Christs Kingdome.

1. Cor. 15.

M. In what sense prayest thou that Gods wil may be done?

C. That al creatures may be subiect to him and obey him, in such fort, that whatsoeuer is done, may be pleasant to him.

M. Dost thou meane then, that nothing may be done contrary vnto his wil?

C. Our request is not onely that he wold bring all things to passe as he hath appointed by his vnsearchabil counsel; but that he wold beate downe

40.

Son<sup>d</sup>ay.

The 3. request touching the accomplishment of Gods wil.

downe all rebellion, so that al will  
may obey his will onely.

M. In so doing, do we not vtterly re-  
fuse our owne wils?

C. Yes vtterly: & we pray not one-  
ly that he wold brìg to nought such  
desires as be against his will, but  
that he wold also create in vs new  
minde and new heartes, that our  
owne will being set aparte, his Spi-  
rit may worke suche a will in vs as  
may be in all pointes agreabill vnto  
him.

M. Wherefore puttest thou vnto it  
In earth, as it is in heauen?

C. Because the Angels which be his  
heauēlie creatures, studie nothing  
but to please him without any me-  
tion to the contrarie, we desire that  
the like may be done in the earth  
and that all men may be framed vnto  
a lyke willing obedience.

M. Come now to the seconde parte  
what doest thou meane by the day

Regene-  
ration.

How  
gods will  
is done in  
heauen

XLI.

Son-  
Day.



daily bread, which thou askest?

C. That worde conteineth al things whereof we haue nede in this present lyfe, not onely as touchig meat, drinke and clothes, but all maner of things that God knoweth to be expedient for vs in this worlde, whereby we may haue the fruitiō of his benefites in quietnes.

M. Why beggest thou of God thy daily nourishmēt, since he hath giuē a charge vnto al mē to get their liuing w<sup>th</sup> the labour of their hāds?

C. Albeit we are commanded to labour for our liuīg, yet al our labor, diligence and prouisiō, that we can make, is not abil to procure vs a liuing, but the onely blessing of god vpon our hands and trauel, which prospereth the things we go about in his Name. Moreouer this is to be considered, that it is not meat or drink that nourisheth vs, (notwithstanding we be commāded to make proui-

The 4. petition what is ment by our daicly bread.

God muste blesse our labours.

prouision for those things) but the power of God maintaineth our lyfe, and we vse them onely as instrumentes,

M. Why callest thou it, our bread since we desire that it may be giue vs?

C. That commeth of the onely bountifulnes of God, whose pleasure it was to name it ours, albe it is nothing at all due vnto vs: and againe by this worde we are put in remembrance not to desire another mans bread, but that onely whiche we shall come by, by honest and lawfull meanes, agreeable to gods ordinance.

M. Why saist thou, this day and dailie?

C. These two words do teache vs to be contented, & not to wish more then is sufficient for our necessitie.

M. Seing this is a commune prayer belōging indifferently vnto al men how

Wherefore we  
call it dai-  
ly bread.



how is it that the riche (who haue prouided aboūdāce of goods for a long tyme) may make this petition for one day?

**C.** All men bothe riche and pore must vnderstād, that what goods soeuer they haue, they cā nothīg profit them, but so farre forthe as it pleaseth God to giue thē the vse therof, so that when we haue plētie, yet we haue nothing, vnles he of his goodnes giue vs also the fruition and vse of the same.

**M.** What is contened in the fift request?

**C.** That it wolde please God to forgive vs our dettes.

**M.** Is there any mā liuing so iust, that nedeth not to make this request?

**C.** No surely : for our Lord Iesus prescribed this forme of prayer to his Apostils for the behoue of his whole Church : so then whosoever wold exempt him self frō this, refuseth

42.  
Son-  
day.

The 5. pe-  
tition.

There is  
none so  
holy that  
hath not  
nede to  
aske God  
forgiue-  
nes of his.

his finnes  
or dettles.

Iob. 9.

refuseth to be of the company of  
Christs flocke : & in very dede  
the Scripture doth plainly testifie  
that the moste perfect man that  
is, if he wold alledge one point to  
iustifie him selfe thereby before  
God, should be founde faultie in  
a thousand : it is mete therefore  
that euerie man haue a recourse  
continually vnto Gods mercy.

M. After what sorte thikest thou that  
our finnes be pardoned vs?

Here by  
dettes are  
meant sin-  
nes.

C. Euē as the very wordes of Christ  
do founde; for as muche as oure  
finnes be as dettes, whereby we  
are holden fast bound vnder the  
danger of euerlasting damnaciō,  
we make supplicatiō vnto God,  
that he wolde of his mere good-  
nes pardone them.

In what  
sort our  
finnes are  
forgiuen

M. Thou meanest then, that we ob-  
teine forgiuenes of our finnes by  
the fre mercy of God onely.

C. Yea : for we can, by no meanes  
make



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his owne similitude and likenes, vnto whome he gaue rule and lordship ouer al the beasts of the earth, fishes of the sea, and foules of the ayre, he said, It is not good that man liue alone: let vs make him ane helper like vnto hī self. And God broght a fast sleape vpon him, and toke one of his ribbes and shaped Heua thereof, doing vs thereby to vnderstand, that † man and wife are one bodie, one flesh and one blood: signifying also vnto vs, the \* misticall vnion that is betwene Christ and his Church, for the which cause man\* leaueth his father and mother, and taketh him to his wife, to kepe company with her: the which also he ought to loue, euē as our Sauour loueth his Church, that is to say, his \* elect and faithfull Congregatiō, for the which he gaue his lyfe.

And semblably also it is the \* wifes duetie to studie to please and obey her husbād, seruing him in al things

I. j.

that

† In Ebrue man is called Isch, & the woman Ischa, wherby is wel expressed the natural affinitie betwixt man & his wife.

\* Ephes. 5. g

† Genes. 2. d

Matt. 19. a

Mar. 10. a

2. Cor. 6. d

† Ioha. 17. b

Rom. 5. a

Heb. 9. d

1. Pet. 3. d

† Ephes. 5. e.

Coloss. 3. c

1. Pet. 3. a

1. Cor. 11. a

1. Tim. 2. d

Rom. 7. 2

1. Cor. 7. g

Mat. 19.

1. Cor. 7. 2

1. Pet. 3. b

Ephes. 6. 2

1. Tim. 2. d

1. Cor. 7. 2

that be godly & honest : for she is in subiection, & vnder the gouernance of her husband, so long as they continue bothe\* aliue. And this holy marriage, being a thing moste honorable, is of suche vertue & force, that thereby the husband hath no more \*right or power ouer his owne body, but the wife : and likewise the wife hath no more power ouer her owne body but the husband, forasmuch as God hath so knit them together in this mutuall societie to the procreation of Children, that they shulde\*bring them vp in the feare of the Lord, & to the increase of Christes Kingdome.

Wherefore they that be thus coupled together by God can not be seuered or put aparte, vnles it be for a season, with the assent of\*bothe parties, to the end to giue them selues the more feruētly to fasting & prayer, giuing diligēt hede in the meane time, that their long being apart be not a



# OF MARRIAGE. 131

not a snare to bring the into the danger of Satan, through incontinencie and therefore to auoid fornication, euerie man ought to haue his owne wife, and euery woman her owne husband. so that so many as can not liue chaste, are \*bound by the commandement of God to mary, that thereby the holy \* tempill of God, which is our bodyes, maye be kept pure and vndefiled. For since our bodies are now become the very members of Iesus Christ, how horribill & detestabill a thing is it, to make them the members of ane harlot? Euerie one ought therefore to kepe his vessel in al purenes & holines: for who soeuer polluteth and defileth the tempill of God, him will God destroy.

Mat. 19. b

1. Cor. 7. b.

1. Cor. 3. c  
and 6. d.

2. Cor. 6. d

Leuit. 26. b.

1. Pet. 1. d.

1. Theff. 4.

Rom. 12. a

Ephes. 5. d.

1. Cor. 3. d

¶ Here the Minister speketh to the parties that shalbe married, in this wise.

**I** Require & charge you as you will answer at the day of iudgement,

I. ij

when

1. Cor. 4. 2

Matth. 7. 2

Rom. 2. 2

132

## THE FORME

when the\* secrets of al hearts shall be disclosed, that if either of you do know any impediment, why ye may not be lawfully ioyned together in matrimonie, that ye confesse it. For be ye wel assured, that somany as be coupled otherwise then Gods word doeth allowe, are not ioyned together by God, nether is their matrimonie lawfull.

¶ If no impediment be by thē declared, then the Minister saith to the whole Cōgregation:

**I** Take you to witnes that be here present, beseeching you al to haue good remembrance hereof: & moreover, if there be any of you, which knoweth that either of these parties be contracted to any other, or knoweth any other lawful impediment, let thē now make declaratiō thereof.

¶ If no cause be alledged, the Minister proceedeth, saying:

**F**Orasmuch as no man speaketh against this thing, you N. shal protest here before God, and his holyc Congregation, that you haue taken,

and



# OF MARRIAGE. 133

and are now contented to haue N.  
here present for your lawefull wife,  
promising to kepe her, to loue, and  
intreat her, in all things according to  
the\* duetie of a faithfull husbād, for-  
saking all other, during her lyfe: and  
briefly to liue ane holy conuersatiō  
with her, keeping faith and trueth in  
al points, according as the worde of  
God and his holy Gospel doeth cō-  
maunde.

Coloss. 3. d.  
2. Pet. 3. b.  
Natth. 19. c.  
1 Cor. 7. b.  
Malach. 2. d.

## ¶ The Answer.

Euen so I take her before God, & in  
the presence of this his Cōgregatiō.

¶ The Minister to the spouse also saith:

**Y**OU N. shal protest here before  
the face of God, in the presence  
of his holy Congregation, that ye  
haue taken and are now contented  
to haue N. here present for your law-  
ful husband, promising to him\* sub-  
iection and obedience, forsaking all  
other, during his lyfe, and finally to  
liue in ane holy cōuersation with hi  
keeping faith and trueth in al points,  
as Gods worde doeth prescribe.

1. Cor. 11. a.  
Ephes. 5. c.  
Coloss. 3. c.  
1 Tim. 2. d.  
1. Pet. 3. a.  
Esther. 2. d.

¶ The Aunswere.

Euē so I take him before God, & in the presence of this his Cōgregatiō.

¶ The Minister then saith:

**G**ive diligent eare then to the Gospel, that ye may vnderstand how our Lord wolde haue this holy contract kept and obserued, & how sure and fast a knot it is, whiche may in no wise be losed, according as we be taught in the xix. chap. of S. Matthewes Gospel.

**T**He Pharises came vnto Christe to tempte him and to grope his minde, saying: Is it lauful for a man to put away his wife for euerie light cause? He aunswered, saying: Haue ye not red that he which created mā at the beginning, made them male and female? saying: For this thing shal man leaue father and mother & cleaue vnto his wife, & they twaine shalbe one fleshe, so that they are no more two, but are one fleshe. Let no mā therefor put a sunder that, which God hath coupled together.



**I**F ye beleue assuredly these wordes, which our Lord and Sauour did speak (according as ye haue herd them now rehearsed out of the holy Gospel, then may you be certeine, that God hath euin so knit you together in this holy state of wedloke.

Wherefore applie your selues to liue together in godly loue, in Christian peace & good exāpil, euer holding fast the band of charitie without any breache, keping faith and trueth the one to the other, eue as Gods word doeth appoint.

¶ Then the Minister cōmendeth them to God in this or suche like sorte.

The Lord sanctifie and blesse you, the Lord poure the riches of his grace vpon you, that ye may please him & liue together in holy loue to your liues end. So be it.

¶ There is sung the 128. Psalm, Blessed are they that feare the Lord, &c. or some other appertaining to the same purpose.

I. iiii.

THE

30  
THE VISITATION  
OF THE SICKE.

**B**Ecause the visitatiō of the sicke is a thing very necessary, & yet notwithstanding it is hard to prescribe al rules apperteining thereunto, we referre it to the descretion of the godly & prudent Minister, who according as he seeth the paciēt afflicted, either may lift him vp with the swete promises of Gods mercy through Christ, if he perceiue him muche afraid of Gods threatnings: or contrariwise if he be not touched with the feeling of his sinnes, may beat him downe with Gods iustice euermore lyke a skilfull Physition, framing his medicine according as the disease requireth: and if he perceiue him to wāt any necessities, he not onely reliueth him according to his habilitie, but also prouideth by others that he may be furnished



**N**ished sufficiently. Moreouer the  
partie that is visited may at all tymes  
for his comfort send for the Minister,  
who doeth not onely make prayers  
for him there presently, but also if it  
so requyre, commendeth him in the  
publike prayers to the Congregatiō.

A PRAYER TO BE SAID IN  
visiting of the sicke.

**O** Our good God, Lord & father  
the Creator and cōseruer of all  
things, the fountaine of all goodnes  
and benignitie, like as) among other  
thine infinite benefites, which thou  
of thy great goodnes & grace doest  
distribute ordinarily vnto all men)  
thou giuest them health of bodie, to  
the end that they shulde the better  
knowe thy great liberalitie, so that  
they might be the more readie to  
serue and glorifie thee with the same.  
so contrariwise, when we haue euill  
behaued our selues in offending thy  
Maiestie, thou hast accustomed to  
admo-

138 THE VISITATION.

admonishe vs , and cal vs vnto thee  
 by diuers and sundrie chastisements  
 through the whiche it hath pleased  
 thy goodnes to subdue & tame our  
 fraile flesh : but specially by the grie-  
 uous plagues of sicknes & diseales,  
 vsing the same as a meane , to awake  
 and stirre vp the great dulnes & ne-  
 gligence that is in vs al , and aduer-  
 tising vs of our euil lyfe by suche in-  
 firmities & daungers, especially whe-  
 as they threaten the very death , whi-  
 che (as assured messengers of the sa-  
 me) are al to the flesh full of extreme  
 anguish and tormētts , although they  
 be notwithstanding to the spirite of  
 the elect, as medicines both good &  
 wholesome. For by them thou doest  
 moue vs to retorne vnto thee for our  
 saluation, and to cal vpon thee in our  
 afflictions, to haue thine helpe, whi-  
 che art our deare and louing Father.  
 In consideration whereof we moste  
 earnestlie pray vnto thee our goode  
 God that it wolde please thine infi-  
 nite



ait goodnes to haue pietie on this  
thy poore creature, whome thou  
hast, as it were, bounde and tyed to  
the bed by most grieuous sickenes,  
ane brought to great extremitie by  
the heuines of thine hand.

O Lord, enter not into a compte  
with him, to render the rewaire due  
vnto his workes, but through thine  
infinite mercie remitte all his fautes,  
for the which thou hast chastised hi  
so gently, and beholde rather the o-  
bedience whiche thy deare Sonne  
Iesus Christ our Lord hath rendred  
vnto thee, to wit, the sacrifice, which  
it pleased thee, to accept as a ful recō-  
pense for all the iniquities of them  
that receiue him for their Iustice &  
sanctification, yea for their onely Sa-  
uiour.

Let it please thee, ô God, to giue  
him a true zeale and affectioun to re-  
ceiue and acknowledge him for his  
onely redemer: to the end also, that  
thou maist receiue this sicke persone  
to thy

to thy mercy, qualifying al the troubles, which his finnes, the horror of death and dreadful feare of the same may bring to his weake conscience: nether suffer thou, ô Lord, the assaults of the mightie aduersary to preuaile, or to take from him the comfortable hope of saluation, whiche thou giuest to thy dearly beloued children.

And forasynuche as we are al subiect to the like state and condition & to be visited with like battell when it shal please thee to cal vs vnto the same: we beseeche the moste humbly ô Lord, with this thy poore creature whome thou now presently chastisest, that thou wilt not extend thy rigorous iudgement against him, but that thou woldest vouchsaue to shewe hí thy mercy for the loue of thy deare Sonne Iesus Christ our Lorde who hauing suffered the most shamefull and extreme death of the Crosse bare willingly the faute of this poore



patiēt, to the end that thou mightest  
 acknowledge him, as one redeemed  
 with his precious blood, and recei-  
 ued in the communion of his body,  
 to be participant of eternall felicitie  
 in the company of thy blessed An-  
 gels: wherefore, ô Lorde, dispose  
 & moue his hearte to receiue by thy  
 grace with all mekenes, this gentill  
 and fatherlic correction, which thou  
 hast layed vpon him, that he maye  
 indure it paciētly & with willing o-  
 bedience, submitting him self with  
 heart and mind to thy blessed will &  
 fauorabil mercy, wherein thou now  
 visitest him after this sort for his pro-  
 fite and saluation. It may please thy  
 goodnes, ô Lord, to assist him in all  
 his anguishes and troubles. And al-  
 though the tougne and voice be not  
 abill to execute their office in this  
 behalfe to set forth thy glorie, that  
 yet at the least, thou wilt stirre vp his  
 heart to aspire vnto the onely, which  
 art the onely fountaine of goodnes,  
 and

142 THE VISITATION.

and that thou fast roote and settill in  
his heart, the swete promises which  
thou hast made vnto vs, in Christ Ie-  
sus thy Sonne our Sauour, to the in-  
tent he may remaine cōstant against  
al the assautes and tumultes, whiche  
the enemy of our saluation may raise  
vp to troubl his conscience.

And seinge it hath pleased thee,  
that by the death of thy deare Sōne  
life eternal shuld be communicated  
vnto vs, and by the shedding of his  
bloode the washing of oure sinnes  
shulde be declared, and that by his  
Resurrection also, bothe iustice & im-  
mortalitie shuld be giuen vs: it may  
please the to applie this holyc and  
wholesome medecine, to this thy  
poore creature in suche extremitie,  
taking frō him al trembling & dread-  
ful feare, & to giue him a stoute cou-  
rage in the middes of all his present  
aduersities.

And forasmuch as all things, O hea-  
uenly Father be knowen vnto thee,  
and



and thou cāst according to thy good pleasure minister vnto him all suche things as shalbe necessarie and expedient: let it please thee, ō Lorde, so to satisfie him by thy grace, as maye seme most mete vnto thy diuine maiestie. Recciue him, Lorde, into thy protection: for he hath his recourse and access to thee alone, and make him constant and firme in thy commandements and promises, and also pardone al his sinnes bothe secret, & those which are manifest: by the whiche he hath most grieuously prouoked thy wrath and seuerer iudgements against him, so as in place of death (the which both he and all we haue iustly merited) thou wilt grant vnto him that blessed life whiche we also attēd & loke for by thy grace & mercy. Neuertheles, ō heauenly Father, if thy good pleasure be y he shal yet liue lōger in this worlde: it may then please thee to augmēt in hī thy graces, so as the same may serue vnto  
thy

thy glorie: yea Lord, to the intent  
 may cōforme him self, the more de  
 getly & with more carefulnes, to the  
 exampil of thy Sonne Christ Iesus  
 & that renoūcing him self he may  
 cleaue fully vnto him, who to giue  
 consolatiō and hope vnto all sinners  
 to obtene remission of al their sinnes  
 and offences, hath caried with him  
 into the heauens, the theepe which  
 was crucified with hī vpō the crosse

But if the time by thee appointed  
 become that he shal departe from  
 vnto thee, make him to feelee in his  
 cōscience, ō Lord the frute & strenght  
 of thy grace, that thereby he may  
 haue a new taste of thy Fatherly car  
 re ouer him from the beginning  
 his lyfe vnto the very ende of the  
 me, for the loue of thy deare Sonne  
 Iesus Christ our Lord.

Giue him thy grace, that with  
 good heart and ful assurance of faith  
 he may receaue to his consolation so  
 great and excellent a treasure, to wit  
 the



remission of his finnes in Christe  
 Ihus thy Sonne, who now presen-  
 teth him to this poore personne in  
 afflictions, by the vertue of thy promi-  
 se reueiled vnto him by thy word,  
 which he hath exercised with vs in  
 thy Church and Congregation, and  
 also in vsing the Sacraments, which  
 thou therein hast established for con-  
 firmation of all their faith that trust  
 in the vnfaignedly.

Let true faith, ô Lord, be vnto him  
 as a most sure buckler thereby to a-  
 void the assautes of death, & more  
 boldly walke for the aduancement  
 of eternall lyfe, to the ende that he  
 hauing a most liuely apprehension  
 thereof, may reioyce with thee in  
 the heauens eternally.

Let him be vnder thy protection  
 and gouernance, ô heauenly father  
 and although he be sicke, yet canst  
 thou heale him: he is cast downe,  
 but thou canst lift him vp: he is for-  
 gotten, but thou shalt not forget him.  
 K. j.      retrou-

THE VISITATION.  
troubled; but thou canst send  
dresse: he is weake, thou canst lend  
strength: he acknowledgeth his  
uncleannes, his spots, his fylthines  
and iniquiteis, but thou canst wa  
him and make him cleane: he  
wounded but thou canst minister  
moſte ſouereigne ſalues: he is fear  
ful and trembling, but thou can  
giue him good courage and bolde  
nes. To be ſchort, he is, as it were  
terly loſt, and as a ſtray ſheep  
but thou canſt cal him home to thee  
again. Wherefore, o Lorde, ſeem  
that this poore creature (thine owne  
workmanſhip) reſigneth him whol  
ly into thy handes, receiue him in  
to thy mercifull protection. Al  
we poore miſerabil creatures, wh  
che are as it were, in the field ready  
to fight til thou withdrawe vs from  
the ſame, vouchſaue to ſtrengthen  
vs by thine holy ſpirit, that we may  
obtaine the victorie in thy Name  
gainſt our deadly & mortal enemy.  
And



And furthermore that the affliction  
& the combat of this thy poore cre-  
ature in most grieuous torments,  
may moue vs to humbil oure selues  
with al reuerent feare and tremblig  
vnder thy mighty hand, knowing  
that we must appere before thy iud-  
gement seat, whē it shall please the  
to appoint. But, ô Lord, the cor-  
ruption of our fraile nature is suche  
that we are vtterly destitute of any  
meane to appeare before thee, ex-  
cept it please thee to make vs suche  
as thou thy self requirest vs to be:  
and further, that thou giue vs the  
Spirit of mekenes and humilitie, to  
rest & stay wholly on those thinges  
which thou onely commandest.

But forasmuch as we be altoge-  
ther vnworthy to enioy suche be-  
nefits, we beseeche thee to receiue  
vs in the Name of thy deare Sonne  
our Lord & master, in whose death  
and satisfaction stādeth wholly the

K.ij.

hope

hope of our saluation.

It may also please thee, ô Father of comfort and consolation to strengthen with thy grace these which imploye their trauell and diligence to the ayding of this sicke personne that they faint not be ouer muche & continuall labour, but rather to go heartly and chearfully forward in doing there indeuouris towards him: and if thou take him from thence then of thy goodnes to cōfort them so as they may patiently beare such departing, and praise thy Name in al things. Also, ô heavenly Father vouchsaue to haue pietie on al other sicke personnes, and suche as be by any other wayes or meanes afflicted and also on those who as yet are ignorant of thy trueth, and apperteine neuertheles vnto thy Kingdome.

In like maner on those that suffer persecution, tormented in prisouns, or other



N.

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